The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

Relics of the Whirlwind 569
Week by Week 570
Mexico Today ..... James A. Magner 573
Higher Education: A Diagnosis ..... Christian Richard 576
Time Is a Thief (*verse*) .. Anderson M. Scruggs 579
The Troubadour ..... C. J. Eustace 580
Canada Goes Back to the Land .. E. L. Chicanot 582
Communications 584
Seven Days' Survey 586
The Play ..... Grenville Vernon 590
Books ..... Geoffrey Stone, George N. Shuster, Philip Burnham, George A. Yanitelli 591

Previous issue of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

RELICS OF THE WHIRLWIND

BROTHER JOSEPH BRENGARET, a student of the Claretian Missionary Seminary at Barbastro, Spain, aged twenty-three, one of fifty-eight priests, seminarians and Brothers who were slaughtered by the Reds, wrote, on the eve of his martyrdom, as follows: "Jesus. Long live Christ the King! If God wants my life, I give it cheerfully. I die for God, for my religious institute, for my country, Spain. I die peacefully after having received the last sacraments. I die innocent. I do not belong to any political party; we are prohibited by our holy rule from adhering to any political faction. I obey every legitimately constituted authority. In the presence of God and before my conscience I humbly ask pardon for all my sins and offenses. From the bottom of my heart I forgive my enemies and executioners. If God is pleased to take me to heaven, there I shall meet my dear mother." The words of a Catholic youth; the voice of Catholic Spain.

According to authoritative data gathered at Vatican City by the Associated Press, up to October 3 more than 500 bishops, priests, nuns, seminarians and Brothers of various religious orders and congregations were slain, like Brother Joseph. Scores of them, however, were not simply shot, but also were tortured before being dispatched. Hundreds of others, of course, have been wounded or injured. At least 500 others are missing. Many of these are supposed to be still alive, hiding in the hills, or sheltered by friends. More than 1,000 others have fled the ravaged country. How many more have been killed since the Associated Press dispatch was released, nobody can tell. But it is known that 100 Augustinian friars were arrested in Madrid and later sent under military escort to an undetermined destination. They, too, by this time may have been killed. Between 390 and 400 churches, chapels, monasteries and seminaries are listed as having been destroyed, or

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sacked, or, after desecration, turned into barracks or hospitals. The precious architecture, the historic monuments, the still more precious, because sacred, relics which have been destroyed—all that need not be thought about, still less deplored, when we think of the hecatomb of human victims offered up by the Communists and anarchists of Spain.

Cardinal Pacelli, when he introduced the exiles from Spain to the Pope, on the occasion when the Holy Fathered delivered to the whole world, by radio, one of the most memorable utterances ever given from Peter's Chair, said of them that "they are the relics of a whirlwind that still rages." How many more sacred servants of the Church in Spain are yet to be hurled to death by that whirlwind of the hatred of God, we must wait and see. And that whirlwind is loose in other lands than Spain. It is gathering its forces here in America. Our democratic republic is breeding the conditions which allow that deadly plague to germinate, and grow, and wax powerful in its fury of destruction. Social injustice is the fetid swamp out of which that evil sweeps. When the neglected victims of social injustice begin to despair because they are not heeded by the more fortunate, or more privileged, or better educated, or superior classes, and teachers, and by their own governments, then they are ready for the Communists and the anarchists. And in turning to the Communists, inevitably they turn, with the Communists, to strike at that which above all other forces they are instructed to hold responsible for their misery and degradation: religion. What Karl Marx taught the Communists in the beginning, and what has become the driving dogma, the central force, of their world-wide whirlwind of destruction, is that religion, the belief in God and the laws of God, is the true source of all the evils which afflict humanity; therefore, religion is the chief enemy of the worker: God is the foe of man. But what in many minds might be mere raving hatred, a welter of chaotic rage, has been formulated by the cold, satanic intellects trained in Moscow into a science of world-wide revolution. Moscow itself may proclaim to the outside world that it is solely concerned with Russia; but that is only part of its plan to fool that outside world. Its acts belie its words.

Early in this year, after the Popular Front government came into power in Spain, some thirty Spanish Communists left Moscow for their native country. They had spent from six to eighteen months in Soviet Russia undergoing intensive training in revolutionary methods. Russian papers frankly described how prominent members of the executive committee of the Communist International and of the Red International Labor Unions gave them a fraternal send-off and exhorted these young missionaries of the anti-God invasion of Spain to follow up the recent successes of their Spanish comrades in assuming leadership by applying the methods they had been studying in Russia. Those methods were aimed first of all at the Catholic Church. "The churches, monasteries and Jesuits must be stripped of their wealth and discredited in the eyes of the people."

Long before the Spanish army rose in revolt, the doctrine of Moscow, plus the native genius for destruction of the Spanish anarchists, had been diligently applied. The so-called republican government was really in the hands of the Reds. Churches were flaming throughout many parts of Spain. Priests were murdered freely. So were scores of laymen. There were reprisals on the part of groups of infuriated political opponents of the Reds. But the latter had all the powers of the government at their disposal. That government was in no true sense one that the Spanish people, except the Reds, had truly chosen, or would, or could, freely accept. Hence the present uprising—the army throwing itself against no legitimate government but rather against a false front government behind which there were the enemies of all that the true, Catholic Spain holds dearer than life itself. And now the whirlwind of Communism and anarchy clashes with the whirlwind of the wrath of Catholic Spain. And the whole world will be changed by the outcome of the clash, for good or for bad. American Catholics can but earnestly pray that Catholic Spain will save itself, and help to save the world, from anarchy.

Week by Week

The Trend of Events

SELDOM has a political campaign been less spectacular or more difficult to diagnose. If like Charles Willis Thompson, our veteran political correspondent, you believe that Roosevelt and Landon are doing their own fighting because no one can do it for them, the obvious conclusion is that the last two weeks will see the decisive moves. If on the other hand one is convinced that Republican strategy believes that the President can only be defeated from within the Democratic party, little or no importance need be attached to the Landon maneuvers. Then the speech which "Al" Smith delivered in New York will seem significant. It was purely a "party" address. The former standard-bearer was outlining, for the benefit of workers and leaders, the sources of dissension within Democratic ranks. He said in substance: the period hinging on the 1928 campaign saw the building up of a party strong enough to challenge Republicanism and to reach that measure of agreement needed to write the 1932 platform;

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but Mr. Roosevelt put no faith in such a party, and instead set out to create his own movement in the belief that only a "new liberalism" could rally sufficient support to guarantee the relative permanence of a Democratic administration. This disagreement is more important than any question of the methods employed by either Smith or Roosevelt, though of course the methods are psychologically significant. On it the "Happy Warrior" will doubtless continue to insist. His stand may in the long run cost the Democrats more votes than the Lemke "rebellion," just because it can potentially reach those who after all determine a large measure of the balloting. At any rate, if one can trust the various "polls," the Lemke-Coughlin party will roll up no large total of votes.

NEW YORK has seldom heard Catholic discussion of more absorbing interest than that evoked by the convention of the Confraternity of Christian Doctrine. One problem was in the foreground: how shall Catholics in the United States be made to take a deeper interest in the content of their religious faith? The response correctly placed a great deal of emphasis upon pedagogical method. There is no doubt, audiences were told, that antiquated and poorly arranged material is a severe handicap even to the brilliant teacher. Children ought not to be taught formulae the very words comprising which they do not and cannot understand. Adults also need religious literature written in conformity with American intellectual and linguistic habits. The Bishops' Committee therefore announced two projects of great significance: a new "American" translation of the Scriptures, and a revised catechism. We do not think there will be any question of the need for the second. The Baltimore Catechism was introduced at a time when diction had not yet been affected by great changes since become commonplace, and when theological terminology in English had not been carefully worked out. It would be impossible to overestimate the significance of a good catechism, which of course is not intended by the bishops to be the sole and only book used in religious instruction. There will be plenty of room for more elaborate and detailed "courses." To some older readers, the news that the Douay version is to be supplanted by a modern Testament will come as a kind of shock. They should, we think, remember first that they can keep right on reading the Douay text if they want to, mindful of the fact that the vast majority of Catholics do not of necessity possess the literary training which that text presupposes; and second, that England also has long since seen the desirability of change and has, in the Westminster texts, supplied a version of the New Testament which will doubtless serve the American translators as a kind of model.

Streamlining Religious Instruction

IT IS good that we should all be shaken out of assorted pedagogical and literary ruts by actions like these. There is no such thing as a method of presentation proof against the ravages of time or immune to the germs of inefficiency. But in its relatively short lifetime, the confraternity has proposed so many things for consideration that one is justified in terming the movement nothing less than genuinely creative. It has evoked new things, consonant with tradition (it is too seldom realized that the history of Christian education is a series of startling pedagogical innovations) and yet adapted to the needs of our country and our age. One cannot, for example, praise too warmly the steps taken to build the old Sunday School into an effective pedagogical institution. Perhaps the "vacation school," which bands children together for some weeks during summer, is the most impressive single change, as well as the one which has the best record of achievement to its credit. Yet we should also like to stress what is being done to render more substantial week-day teaching of children in attendance at public schools. Many young priests have recognized here a very especial opportunity; and things we ourselves have witnessed in several parts of the country and in numerous communities indicate that a veritable renaissance is in progress. No Catholic parent can help feeling jubilant at all this, because he alone truly realizes what training in religion means to the family and the child.

Economics to the Rescue

WE ARE not quite ready to believe that devaluation as finally agreed upon by the French will pacify spirits and strengthen democratic institutions in Europe to the extent some optimistic observers predict. There exists a tendency to underestimate the virulence of ideologies—to forget that powerful revolutionary forces influenced the destiny of Europe prior to the war, and that some recent occurrences are hardly traceable to economic factors. Yet it can probably be said that France has avoided the kind of financial catastrophe which threatened to engulf it during the reign of Louis XVI, and that the outlook is for the time being encouraging. Once again the investor has been taxed to pay for an improvement in trade, which is of course the only source of income upon which those who work or would like to work can draw. It will be easy to balance the present governmental budget if the profits from all industrial enterprise show a substantial increase. Upon this "if" much else likewise depends. Indications are that Germany, which forced the armament issue

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to the fore and therewith profoundly affected the fiscal and social outlook of all European countries, has now reached a point where further militarization will be halted by a shortage of raw materials and the inability to finance further government expenditures. Should France and its allies now prove able to pay rather easily for more and improved armament out of increasing income, the end of the year may see a greater willingness on the part of the Reich to discuss disarmament and a "new Locarno." That the Hitlerites have been expecting the breakdown of the French Republic "before the Christmas holidays" is no secret. Indeed, Nazi agents in this country have been all but vociferous on the subject. These estimates will have to be revised, and thereupon certain conclusions would be inevitable. Unless we are to expect the worst—immediate recourse to war or social revolution—the chances for a measure of political and economic cooperation in Europe are better than they have been for a long time.

Public Art

THE COLUMBIA BROADCASTING SYSTEM has commissioned six of the best American composers to write original serious pieces for its programs. This seems an excellent move to take the radio out of the pure parasite class, to feed local artists and to encourage the public taste for good music. It is difficult to see the culture traits characterizing the nation to which one belongs. Americans rarely think of themselves as a music-loving or artistic people. We believe, however, that an anthropologist from Mars would consider music a remarkably important part of our civilization. He might not particularly admire our taste for songs, but he would certainly think that our average citizen knew an astounding number of them. The avalanche of votes in "America's Hit Parade," the firm convictions on the relative merits of dance orchestras, the absolute division on the dignity of hot jazz would be an important influence in his judgment of the country. All of that dance music is not culturally worthless, but the great public are amateurs also on a more worth-while level. The competing automobile symphonies must constantly watch their artistic excellence or their listeners fall off disastrously. Movie palace orchestras can no longer give their patrons a satisfactory sensation of cultural uplift and mild excitement by playing the most obvious and climactic Italian arias. The grand opera can no longer get along on social prestige alone. Music in America seems definitely coming out of the cabinet and becoming a public art. The same tendency influences painting and sculpture and, of course, architecture. The only particular requirements laid upon these commissioned composers by CBS is that the works can't be too long. They know they face the requirement of popularity. At present this perhaps implies some vulgarity. But not much, and a decreasing amount. What is thereby lost seems likely to be made up through the vitality injected into art and by the education furnished us all. The Florentine and medieval public paid for art which our most exacting connoisseurs extol. If the problem of art as propaganda does not prove insoluble, we may be able to reverse the trend that set in when rich men began monopolizing talented painters to draw their private portraits.

Culture—What It Is Not

IF DR. CHARLES FRANCIS POTTER is correctly quoted, he essayed in his recent speech to the First Humanist Society of New York the temerarious task of grading the culture of various American cities on the basis of the latest report of the American Library Association. His conclusion, according to the New York *Times*, "placed New York as only one-third as cultured as Cleveland, one-half as cultured as Cincinnati and about two-thirds as cultured as Boston." Admirers of exactitude will doubtless salute these figures for their own sake, though there may be some debate as to what they positively add to human knowledge. The factors embraced in the association's report—the per capita appropriation for public libraries, per capita circulation of their books, and percentage of the population registered as using the library—are important indices of culture, but they are far from being the only indices. The proportion of the population owning, buying or borrowing books, the proportion reading superior magazines, the proportion using school, college, private or subscription libraries, are other factors. And, over and above all this, a wide and operative literacy is not the same thing as culture. The two are undoubtedly in relation, but so bewildering is the behavior of certain social laws that no one knows just what relation. Non-reading peasants have been cultured. Groups that read simply by suggestion and mass impulse are not cultured. A reading society may be sterile in regard to that creative intellectual and artistic spirit which is what we mean by culture. A slave society, in which the privilege of literacy is confined to a few, may produce a marked and lasting culture. However, we would not be thought to deny the importance of reading, especially in a democracy; and we think, also, that Dr. Potter has furnished ground for an enjoyable controversy in the near future. When the cities begin to assert their claims and percentages against one another, we will all have some fun—all except New Yorkers, that is, whose city, it is only too probable, will pay no heed to what anyone thinks about her cultural rating.

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MEXICO TODAY

By JAMES A. MAGNER

Father Magner, returning from a trip through Mexico, has written what we consider the most graphic account of the existing situation. He describes how property is confiscated when it can be said to have been put to religious use. He tells of the destruction now being visited upon Catholic libraries, seminaries, convents and educational institutions. "Catholicism in Mexico," he concludes, "has its back to the wall, in spite of the fact that churches are open in the principal cities."—The Editors.

ALTHOUGH there are still governors who follow the traditions of the unspeakable Garrido Canabal in Tabasco, the general program of disabling Catholicism in Mexico has become materially softer, subtler and more civilized, particularly for the benefit of tourists who believe that a church can ask for no more than freedom to open its doors. Churches are open for worship in the larger cities, many of them, as in Queretaro, just in time for the summer months, and great latitude is shown in Mexico City. Cárdenas is not the bloody man that Calles was. Priests are not generally slaughtered in the streets, and frequently go unmolested in the celebration of Mass, even though not registered with the government. A casual observer might easily conclude there is no such thing as persecution in Mexico.

A ridiculously inadequate quota of priests is permitted for the entire country, the number in each state differing according to state laws. One priest is deemed sufficient for the state of Oaxaca. In the city of Merida, Yucatan, one priest is allowed for 20,000 persons. Three have been allowed to function officially in Queretaro, a city of over 30,000. Some states grant one minister for each religious denomination no matter how many or few the adherents. Others permit none. In the state of Puebla permission is to be given preferably to clergy "over fifty years of age, natives of Puebla, those who belong to religious groups not held by vows of obedience to foreign ecclesiastical authorities and are married."

Severe penalties are reserved for priests, not registered, who engage in a religious function. Nevertheless, non-registered priests, who needless to say outnumber those registered, still celebrate Mass more or less openly according to local conditions and whims of the government, and live incognito in private houses, moving from place to place like fugitives from justice. Any house that harbors a priest, or is even suspected of such, may be confiscated as national property. The homes of registered priests and bishops automatically become the property of the State, including such furnishings as may have been purchased at their own private expense.

Any property may be confiscated, if it is suspected of having once been used for religious purposes or propaganda. The most tender suspicion is enough, offering a lucrative source of income for the government. During the last few months, due to the retroactive force of the law, more than sixty private homes have been confiscated in Puebla. A certain Don Velasco, well known in that city, recently appeared in the government offices to pay taxes on his property. He was informed that inasmuch as the house had once been used as an office for the Knights of Columbus, he need pay no taxes, but might pay rent, since it was now national property. Another house was taken because the owner was once the treasurer of a confraternity organized by the Jesuits. The matter has come to such a pass that people fear to buy any property that was ever used for religious purpose at any time since 1857.

The second-hand bookstores of the country are filled with the volumes stolen from the libraries of priests, monasteries and Catholic schools. It is often amusing to see on the shelves of a dirty little book-stall next to the onions, flowers and serapes of the public market a collection of solemn Latin volumes on theology and canon law. Mexico City formerly included a thieves' market where an amateur of antiques might occasionally pick up some precious object, but today, one may say, the entire city is a thieves' market, with its antique shops well filled with sculpture, paintings, vestments and sacred vessels stolen or "nationalized" from Catholic churches.

A constant hunt is on for remaining religious orders living according to community rule. When the convent of Santa Monica in Puebla was finally discovered, the Sisters who were "caught" found it practically impossible to find homes, inasmuch as no one cared to risk the confiscation of his house. Some of them subsequently took refuge in an old warehouse.

Equally pitiful is the plight of seminarians. The seminaries having been suppressed by the government, students for the priesthood are obliged to take secret refuge in various houses in the country to carry on their studies, frequently changing places to avoid capture, and living behind locked doors with meager rations and practically no facilities for recreation.

The same rule applies to Catholic elementary

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schools. Since only the governmental Socialist schools and those private institutions which are willing to comply with the government ideology are permitted—excluding all religious teaching—the only alternative for Catholics is the organization of small secret schools, for groups of five to fifteen students, in private homes or secluded shelters. The conditions in these places are sometimes deplorable. The children arrive casually, without books, and singly, so as to arouse no suspicion, and often congregate in places with little light or ventilation. Discovery of a school means confiscation of the property. The hedge schools of Ireland during the darkest days were never more perilous or catacombal. Even catechism classes conducted in church frequently meet with molestation. When in Queretaro a group of laymen undertook to instruct children in the body of the church, they were summoned by government officials and told to stop. Catholic Action groups meet the same stone wall. Rooms in which they hold their meetings are constantly in danger of confiscation, and meetings of Catholic men are generally interpreted as movements toward insurrection. Catholic bookstores are officially regarded as centers of Catholic propaganda. The fact that a few continue to do business in a small way is no indication that they will be exempt from the law. Even houses adjoining Church property are frequently confiscated.

When the word "persecution" is raised in protest against this procedure, government spokesmen always resort to the evasion that they are simply "fulfilling the law." The gross iniquity of the law is plain enough but its elasticity is matter for even greater wonder. Up to this time academies and other secondary schools have not fallen under the prohibition of teaching religion, although such a project is in order. Nevertheless, even these schools are frequently confiscated, without benefit of law or recourse, as witness the recent confiscation of the academy of the Incarnate Word Sisters in Mexico City.

The question of freedom of speech offers another interesting aspect of the situation. Men like Ramon Beteta are free to extoll the glories of the Revolutionary Program and to attack the Catholic Church from every possible angle and in the most sweeping terms, but when Catholic writers and scholars rise to point out the inaccuracy, insincerity or falsehood of certain statements, they are promptly silenced. When Alfonso Junco, well-known Mexican writer, presumed to broadcast from Monterey an address on the Catholic view of Socialism, the radio station was closed down. Other writers of Catholic culture and persuasion find themselves constantly muzzled and obliged to conceal their identity behind a *nom de plume*.

Government officials justify their savage attitude by alluding profoundly to the intolerance and oppressiveness of the Church one hundred or more years ago. All the economic and sectarian activities of the government today are represented as vindications of justice against the alleged sins of a century ago. It appears that a great deal of the property of Mexico was taken by the whites from the Indians during and after the Conquest. Therefore the landowners of today must deliver their property, without question, to the Indians of today, to reestablish the pre-Cortesian status. It seems that the Mexican Church of one hundred years ago opposed the entrance and proselytizing forces of Judaism, Protestantism and Freemasonry. Therefore, the Church of today and the priests and Catholic laity must be penalized and crushed, even though enlightened men of today of all creeds, including Catholics, recognize that the modern concept of civic unity is based upon equality of civil freedom to all groups not subversive of sound government.

The fact that the Church in Mexico owns not one stick of property, that it is not granted any juridical entity, and that its clergy may not appear on the streets with so much as a clerical collar indicative of their office is not sufficient for the leaders of official progress in the country. Reference must be made over and over again to the old days when the Church owned the lion's share of the property in the country, a share which mounts, with the enthusiastic vituperation of governmental spokesmen until it attains practically everything in Mexico worth laying claim to. Particular delight and unction is taken in classical reference to the "365" churches of Cholula and the numerous tiled domes of Puebla. In the same breath, deep wonderment is expressed why the Church did nothing to uplift the Indian educationally or to provide for the unfortunate and underprivileged.

The fact that the only buildings and works of art worth looking at in Mexico—the pride of the Mexican Tourist Bureau—were constructed, with few exceptions, by Indian artists under the direction of churchmen, who taught the local workmen the arts and crafts to which they still cling in spite of a constant decadence, is regarded as merely another evidence of "fanatization." No mention at all is made of the fact, that with very few exceptions, practically every building now used by the government for its military quarters and hospitals, its schools for "sons of the army," its post offices and federal and state buildings were once the schools, universities, hospitals, hospices, seminaries and cultural centers established by the Church. Nothing is said of the schools maintained on the haciendas, of the public institutions in connection with the churches. These have been seized and destroyed or converted to uses that conceal their origin.

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A walk through the city of Morelia, reveals the fine school of the Teresian Sisters now turned into a post office. The university of the Jesuits is now largely abandoned and partly converted into a socialist school. The old identity of the building has been destroyed, and a cheap picture of Obregon hangs in the vestibule to give credit where credit is due. The old seminary, with memories of Quiroga and Hidalgo, houses the offices of the state. The new seminary serves partly as a socialist school, its fine old murals plastered over with atrocious designs and crude pictures *à la* Rivera, and the rest abandoned, the astronomical and meteorological observatories destroyed. The same process goes on apace everywhere. In Puebla the beautiful maternity hospital equipped and maintained by Catholics was seized one morning last July by the government, with the proposition of converting it into another socialist school for the sons of soldiers. In a short time its original purpose will have been completely effaced and further argument given to the assertion that the Catholic Church was never interested in social work. Those asylums, hospitals and similar institutions still maintained by Catholic agencies are obliged to conceal their identity. The religious orders in charge dare not reveal themselves or openly increase their work under penalty of immediate dissolution and possible exile.

What are the motives of this program of progress? Every leader from the time of Gomez Farias, one hundred years ago, has openly proclaimed his desire to spread the material and cultural benefits of the country's resources to all the people, to raise the peon up to the standard of his creole compatriot. In the name of social justice, revolution has followed on revolution, the blood of Mexicans has been shed by ravaging armies, and properties have been ruined by successive champions of the people. Granted the injustices and shortcomings of the colonial era in Mexico, one may observe that few countries have had so rich an era of cultural and artistic development as Mexico during its first 150 years, and few have seen such prodigal waste and destruction in the name of progress since that time.

If the constant destruction and confiscation of Church properties and the inhibition of Catholic activities actually had the effect promised by these leaders, a great deal could be forgiven. But the constant spectacle of leader after leader, with very few exceptions, beginning his reforms in blood and ending with great personal wealth, somehow takes tremendous force from the constant apology that it has been the Church that has been at fault. Even in our own days, the example is too striking to evade comment. The great agrarian Calles, who waded in the blood of priests to expunge the alleged greed and intolerance of the colonial Church managed to achieve enormous personal wealth during a distribution of properties which apparently failed to reach anyone except himself and his friends. The great friend of labor, Morones, was politely lifted from the country in a similar condition. Governors and politicians have successively emerged from office with sums tidy enough to erect palatial mansions after a year or two or flee in opulence to other countries after having assaulted the principles of the Catholic Church and done their duty by the proletariat. And the apparently endless process is still going on by spokesmen for the government and the masses, always with the purest of motives.

Perhaps the saddest commentary of character is that not infrequently these men have once been loyal Catholics, to whom the sacrifice of faith and principle has not been too great for the material advantages of office. General Mugica, the intellectual father of Cárdenas's hate for the Church, was himself once a seminarian. Narciso Bassols, former minister of public instruction and now Mexican representative at Geneva, was a devout Catholic not more than nine years ago. Luis Rodriguez, formerly private secretary of Cárdenas, was once an officer of the young men's Catholic association in Guanajuato. Many others might be added to this list, whose public cowardice or open betrayal has delivered another foul blow to the faith they professed before the lure of public office, prestige and gain bought their integrity. And they will be back on their deathbeds, to beg, if possible, the ministrations of the Church they contributed to despoil and blacken during their service of social justice.

Perhaps it is unfair to question the initial sincerity of all those who have shown the fist against Catholicism in Mexico. Many of them assert that it is not Catholicism that they have fought and slandered but the Church of official historians. A deeper view of the matter reveals the hand of Freemasonry, unmistakably, if judgment can be passed on the fact that membership in the Lodge has been and continues to be a practical requisite for admission into the high and inner circles of Mexican statecraft and army. This is not to pass a stricture on every individual Freemason or to assert that Freemasonry has always and everywhere openly opposed the principles of tolerance upon which the Catholic Church owes its civic existence. Nevertheless, as viewed in its origins and Encyclopedist concepts of liberalism, the Freemasonry of Mexico has always combated the principles of culture and education which are inseparable from Catholicism and has sought in every way to represent the Church as opposed to true progress and humanitarianism.

The leaders of the latest movement, however, are not content with such half-hearted views and vacillating attacks. They are not willing to per-

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mit even a diluted Catholicism. Theirs is now a direct frontal attack against religion; it is based on the dialectical materialism of Karl Marx and inspired by the Bolshevism of revolutionary Russia. For the new group, liberalism has been merely a stage on the road and must now be abandoned. The new leaders no longer believe in a dalliance with the Church, like a benevolent cat toward a mouse, but openly declare war to the finish against a spiritual concept of life, which is regarded as the opiate of the people. Bourgeoisieism, Imperialism, Capitalism and even Laicism have become the bed-fellows of Religion, according to the new redeemers of the nation—the links of a chain that must be broken to achieve the emancipation of the proletariat.

There can no longer be doubt as to the real directions of revolutionary thought in Mexico. Whether the new leaders will soften to an attitude of sporadic persecution of the Church, after attaining an easy competence like their predecessors, is a matter for speculation. But the immediate program, which seeks to rule the minds of the children of the nation in the formation of a Marxian culture that will leave no quarter for religious tolerance, is a deadly serious one. Here is a far more effective approach than spilling the blood of priests and expatriating nuns.

Catholicism in Mexico has its back to the wall, in spite of the fact that the churches are open in the principal cities and non-registered priests may say Mass and creep back to their lodgings against the law. And those Protestants and other lovers of liberty who require a generous acknowledgment of Catholics that the Church has been a great sinner in Mexico, before they will grant a meager concession of wrong done her in the name of law and progress, may soon find themselves crying for a common front of protest and action in preservation of the last vestiges of civic freedom for religious thought and expression in that desperate country.

HIGHER EDUCATION: A DIAGNOSIS

By CHRISTIAN RICHARD

THERE is everywhere a growing dissatisfaction with higher education. Our universities and colleges have failed to produce the men and women we need. We talk endlessly about educational psychology and the nervous mechanism in learning, and in our bewilderment we are still willing at any moment to strike out on a hasty innovation.

We have now operating in the educational world three standards of human values as to the desirable product of higher education: (1) The traditional modern ideal which consists in making learned men. That is the purely intellectual standard which has led us to the present bewilderment. (2) The fascistic and communistic standard which tends to develop in man three essential qualities: learning, physical strength, and a dynamic, collective faith. (3) The third standard or ideal of higher education is to make man at once learned and strong and good.

Gustave LeBon combated the first conception of higher education by observing:

> A learned man is an armed man, therefore, he is all the more dangerous that he is more learned, unless he is good.

In other words, learning is power. The nineteenth-century method left the power in the hands of the individual who could and generally did use it for purely selfish purposes—not to amass a private fortune was considered failure.

Having taken the power of learning out of the hands of the private individual, both the totalitarian states and the communistic government are using it for collective nationalistic purposes. The university stands for a political creed and no man, no matter how learned he may be, can use the power or prestige of learning in leadership unless he has accepted the doctrines and dogmas of the state. I say, according to the second standard of higher education, the graduate of a university must have three essential qualities: he must be learned, strong (physically), and wholeheartedly "converted" to the *credo* of the state.

Is this the best ideal of higher education? From the narrow field of selfish interest, the power and possibilities of learning have gone into the hands of a totalitarian state to serve the purpose of violent nationalism. Though this places education above the selfish interests of individuals and families it does not reach the higher level. Above the individual and the family there is the nation, but above the nation there is mankind.

What the world needs today more than at any time in history is an element of universal cohesion strong enough to counteract the diversive and disruptive powers which lead to war. To what extent does higher education serve as a means of cohesion and unification?

With the first system of education it goes little beyond family ties and group interests, it creates castes and clans, it is highly divisive and disruptive of community life, it leads to acquisitive efficiency and to class war. With the second system, the unifying power of learning goes beyond the

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family interests and the academic association, it is really fascistic, in the literal sense, it binds together the entire nation as one man, but this makes learning a divisive power only on a larger scale and it makes the university a metaphysical casern where education becomes the prodromus of international war. With the third system, the unifying power of education is based on universal human values, values common to all men. On this level education is religious.

It is inspiring to read in Dr. M. Willard Lampe's "Story of an Idea," how the idea of religion as a unifying power, at least in one particular instance, became a plan and an organization, and actually began to function in 1927 as an integrant part of the State University of Iowa under the name of the School of Religion:

> Unique among the state universities of America, this school represents the cooperation of the university with Catholics, Jews and Protestants in the effort to provide a formal and worthy status for religion on the campus [*Bulletin,* State University of Iowa, July, 1936].

The School of Religion represents two relations, a universal relation and a limited relation. The universal relation is between learning and religion on the basis that religion is an essential fact of human nature. In this respect the relation of the university and the religious bodies of the state is not with Protestants, Jews and Catholics, but with "religious bodies," and the School of Religion goes far beyond the religious bodies represented in the state of Iowa: it extends in spirit to all sincerely religious people everywhere, and it was conceived on the basis of religion as a universal relation of brotherhood.

The limited relation is between the religious bodies cooperating with the School of Religion, the relation between Protestants, Jews and Catholics. From the viewpoint of Catholicism religious relations between men exist on three levels. The first offers the universal relation just mentioned, the relation of implicit and natural religions as given by the immediate data of consciousness which unites all men by the fact of their natural identity. On the second level, the meeting ground is Revelation, Revelation concernig the general character, purpose and requirement of God as a common element of the religions of mankind where religion is expressed metaphysically regardless of verbal differences in formulae. The third level presents (without destroying the relations established on the first two levels) the most intimate and highest religious relation, that by which Christianity is unique, the relation to the God-made-Man. Where the first and universal relations is understood, the second and third relations will never lead to any diversive discussion.

Can we expect higher education in America to reach even the first religious level without an element of transition? Of course not. But are there any signs in America and in the English-speaking world that such an element of transition, between our still prevailing materialistic system of education and religion, is already in existence? A careful survey of the educational situation in America and Great Britain will, I believe, permit a positive answer to the question. I will take two examples, one in the field of literary criticism and the other in general education.

In the *English Journal,* March, 1936, Norman Foerster, director of the School of Letters of the State University of Iowa, expressed, under the form of a question, an idea which deserves a wide repercussion in America at the present hour. After recalling the fact that in 1923 the American Association for the Advancement of Science, acting upon the conviction that science is important, founded a Committee on the Place of Science in Education, he asks:

> Are we now ready to found a similar committee on the Place of Literature in Education, with the object of revealing to the public the value of humane letters?

Viewed in the light of Foerster's writings we know what this means. In 1932 he wrote ("Toward Standards," page 203):

> I believe that there is need as well as room for a working philosophy mediating between dogma and scepticism and devoid of revelation and ecclesiastical organization.

It would offer precisely what we are looking for—a universal center of cooperation as a common starting-point for our educational regeneration. Dr. Foerster concludes:

> For my part, I see no hope of our having a share in the intellectual reconstruction of the coming years unless we seek to work in from the phenomenal periphery to the center . . . to the very essence and value of letters.

The mediatory philosophy between scepticism and dogma, therefore, must be a philosophy of values, a religious philosophy.

My second example is taken from the field of general education in the English-speaking world: in America, under the direction of Professor Charles Merriam, the University of Chicago published a series of "Studies in the Making of Citizens," which should be in the hands of all educators; in England the Association for Education in Citizenship, formed in 1934, has published quite recently a symposium by the foremost educationists in Great Britain, under the title, "Education for Citizenship in Secondary Schools." This symposium is an important contribution particularly because it emphasizes the necessity in our present-day evolution of higher education to go beyond the nationalistic ideal of the totalitarian state and work out national standards of

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permanent values on an international or universal basis. How can this be done? By teaching, by "indoctrination," says the chapter on "Bias and Dogma." Here is a typical quotation:

> Is there not a body of beliefs on which our own democratic state, and our forms both of government and civilization are based . . . which not more than a very small proportion of the population would wish to question? It will be generally admitted that there is . . . that there are such social qualities and that there is such faith. . . .

And it is these qualities and this faith that constitute the point of greatest stability in the soul of the people, the author concludes. He then points out one of the most striking contradictions of our prevailing system of education:

> We ask first that teaching in connection with political and economic questions should be as unbiased as the teacher can make it. We say that children and young people should be encouraged to be completely independent in judgment. We now turn round and point out that inevitably we must also demand a certain amount of "indoctrination."

Since we need "indoctrination," what are the doctrines that the citizens of a democratic community should be encouraged to accept, by systematic and official "indoctrination," as is being done in Russia, Germany, Italy? The author gives a whole list of them. I will quote three articles of his *credo:* (1) We believe that the economic changes needed in the existing state of affairs must be brought about by means of criticism, persuasion, argument and reason, rather than by violence and force. (2) We believe in liberty, that is, freedom of speech and criticism, and action in general up to the point at which it begins to clash with the liberty of others. (3) We believe that disputes between nations as well as between individuals should be settled by means of an agreed body of laws. "These," the author concludes, "are values which are accepted by the overwhelming majority of our population." This would, therefore, indicate the basis on which "indoctrination" or systematic teaching of ideas enforced by the government, should be started and carried on.

There is a weak point, however, in this program or reeducation in citizenship. It is its lack of dynamism, enthusiasm or driving power. Yet, very strange to say, the authors of the symposium do not look for it; on the contrary, they are afraid of enthusiasm:

> The authoritarian states seem to have been successful in creating—at least for a time—a high degree of enthusiastic and self-sacrificing devotion among their followers. We cannot expect, or even desire, the same passionate enthusiasm among lovers of reason and liberty, for passion is the enemy of liberty.

We cannot expect or even desire the same passionate enthusiasm, that is true, but it is true also that we will accomplish nothing unless we can have some form, say of higher enthusiasm and generous passion, and this brings us back to America.

In this respect, Dr. Goodwin Watson certainly touches the right keynote when he says, in the *Educational Record* of January, 1936:

> More than anything else youth needs opportunity to work for a great cause . . . and strenuously to be occupied in cooperation with one's fellows, achieving something of great importance—this is salvation. . . . In other ages and other countries, crusades and revolutions have found their highest spiritual significance in giving youth something beyond themselves to live for and, if need be, to die for. Any student of American youth today, whether his attention be on the colleges, the farms, the factories or the unemployed, must be struck with the absence of any dominant dedication. . . . The morale of youth demands that one lose his life in some great undertaking.

Is not this fear of enthusiasm indicated above a characteristic sign of our weakness? And was not Alfred de Vigny right in the following verses:

> Le pur enthousiasme est craint des faibles âmes,
> Qui ne sauraient porter son ardeur ni son poids.

This form of higher enthusiasm, as Norman Foerster points out, is the very principle of religion ("Toward Standards," page 204). Call it the Higher Will with Irving Babbitt, Enthusiasm with Norman Foerster, or the Will to Dedication with Goodwin Watson; this is the element of transition by means of which a legitimate place can and ought to be made for religion in the curriculum of our colleges and universities.

As the Catholic representative of the School of Religion of the State University of Iowa, I have been asked repeatedly: "How can the Catholic Church enter upon this double cooperation with a secular university and with Protestants and Jews?" What has been said above answers the question, I believe, quite clearly. The Catholic Church is not only willing but anxious to cooperate with all genuinely religious people, from the first level where all men meet on the immediate data of consciousness, to the highest where they are united in Christ, God-made-Man.

The Catholic educational viewpoint in the field of religion is set forth in relation with our changing world in Father Otto Karrer's "Religions of Mankind' (Sheed and Ward, New York, 1936) with unmistakable clarity of language. He writes:

> Knowledge of the religion of mankind is pouring in through every avenue of instruction into minds open to receive it. . . . It is therefore a duty attaching to religious education and the cure of souls—today at any rate when the various creeds are no longer in water-tight compartments and separated

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> from one another by Chinese walls—to face the situation calmly, and deal practically with the problems which it raises. . . . No doubt there are still among genuinely pious people plenty of narrow-minded men and women who regard every manifestation of religion outside Christianity as *ipso facto* the work of the devil. This narrow outlook, however, is not the consequence of their Christianity; but their narrow conception of Christianity is the consequence of their limited mentality [pages IX, 6].

But here is the position of all enlightened Catholic men and women today as indicated in the same book:

> The Christian faith teaches us that there is one God Who is the Father, Redeemer and Sanctifier of all men of good-will. It, therefore, does not compel us to hold, on the contrary it makes it impossible to hold, that all men living by accident of birth or upbringing before the Christian era or outside the visible sphere of Christianity are solely on that account a species of pariahs, disinherited from the Kingdom of Heaven. . . . As a man's experience of life becomes more mature, his vision of men and things widen, his religious faith more enlightened and his charity more unprejudiced, the idea of an ultimate unity strikes a deeper root in his mind. . . . He becomes aware of one human nature . . . [and of] one eternal background of the phenomena of experience, a foundation on which everything rests . . . a value whose common recognition transcends the dissensions of our earthly life. . . [page 1].

This is the basis on which the Catholic Church cooperates and communes not only with the State University of Iowa and Protestants and Jews, but with all mankind.

Conclusion: Our view of the place of higher education must depend upon what we take to be significant in life. Dean Roscoe Pound says (*School and Society,* August 8, 1936):

> If we look back to the latter part of the nineteenth century we find it esteemed higher [education] in that it led to the most effective acquisitive self-assertion.

This is still the prevailing view of higher education in America. What do we learn? We get the most effective, acquisitive and self-assertive knowledge. But do we learn that the chief occupation of everyone is life? Do we learn how to live and how to contribute to the well-being of our fellows? Do we learn how to use our leisure? Do we learn the relation of higher learning to ideals? Do we learn to understand our fellow men? Do we learn how to react against propaganda, catch-phrases and slogans? In short, do we learn at the university to develop our spiritual nature, and to do our part in transmitting civilization? Do we learn all these things besides our technical or professional specialty? If not, we are only barbarians and we flatter ourselves that we have an education.

What is now the balance of our situation? By our purely scientific and technical system of education we have lost two essential elements of human happiness. Individually, we have lost character and personality by evolving a race of specialists—"men who know more and more about less and less" (Noyes). Because the university has failed to call out the personality in man, it has made him a machine, an acquisitive machine; because the university has failed to awaken the finest aspirations in man it has put him in a rut for a lifetime and has made his existence trivial, devoid of ideal, and his heart cries, "Give me anything to relieve me of such a hopeless snarl!" Socially, we have lost that which makes the substance and cement of society—a common standard of higher and permanent values.

What is our remedy? Teaching. Through teaching everything is possible in less than a generation when the state enforces a dynamic curriculum.

The idea of integrating a School of Religion to our state universities is one of the few really constructive ideas of the new era upon which we are entering. The possibilities of research in the schools of religion are patent to all thinking men. As very apparent problems for investigation one might think among many others of such as the place of religion in literary criticism, in art, in science, in politics, in the administration of justice, in criminal legislation.

The schools of religion, if given the means, may do for the moral health and spiritual unification of the nation what the schools of medicine are doing for its physical health.

This article is only an elementary statement of the immediate and far-reaching possibilities of an educational program where these three powers—the State, the university, and religion—would cooperate on the basis of higher and unifying values and verities.

Time Is a Thief

Time is a thief, eluding every hand,
Bearing our names into oblivion,
Snatching with skilful ease what we have planned
To pass beyond our lease of soil and sun.
Beside his path, pathetic little men
Set up their snares to trip his flying feet,
But ever he evades and turns again
Into the dark of some awaiting street.
Some seek with wealth to stay him; some with pride
Loudly proclaim him prisoner for a day.
Tomorrow he leaves their fingers clutching wide,
As down the dusk of years he speeds away.
And there are some whose hearts have hungered long
To hold him captive with a deathless song.

ANDERSON M. SCRUGGS.

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THE TROUBADOUR

By C. J. EUSTACE

SO MANY better things than I can ever write have already been written about the late G. K. Chesterton, that there can be no further excuse for writing if it were not for the fact that his passing recalls a particularly precious period of my boyhood, and one or two memories. I feel, somehow, that these should be recalled and written down—just because this seems to be the apposite time to assemble them.

I grew up in Beaconsfield, where Mr. Chesterton made his home for the past thirty years, and therefore I grew up with the local legend of Mr. Chesterton. He was, of course, much more than a legend; he was a beloved figure, and particularly beloved by children. Amongst the many things that I could remember, there are one or two which will suffice to show what manner of man he was.

There was Chesterton at a children's house-party, his enormous bulk seated on a precarious chair, his eyes, innocent and bold and penetrating, wise, wrinkled with laughter as he joined in the charades. His infectious chuckle started others laughing. He always saw the really humorous part of things, usually when nobody else saw them. He even found time, after we had finished acting our charades, to perpetuate them by a few dramatics of his own, and by a kindly laughing word to put at ease a decidedly nervous and self-conscious little boy, who had been somewhat awed at the prospect of acting before the great "G.K."

I shall never forget the traditional Sir Roger de Coverley dance, with which the party concluded. The boys and girls lined up on both sides and the piano tinkled out its gay melody. G.K., clapping his hands with the others, beaming and mincing (as best he could) out into the middle of the floor, elegantly whirled his partner through her paces, a slim young girl of seventeen.

All this was between twelve and fifteen years ago. Some time between those years Beaconsfield acquired its first moving-picture house. It was quite an event in the town, and well patronized at first. During the first week, the somewhat cumbersome machinery for turning the projector broke down (I suspect now that it was nothing more or less than a failure of current), and it had to be turned by hand. As a result the figures leaped or slumped grotesquely. My sisters and I sat at one end of an almost empty row, and a vast black figure occupied the other end of the same row. Stentorian chuckles periodically made themselves heard above the monotone of the piano, particularly during the most hectic moments of the serial—moments when our childish hearts were either convulsed with horror or expanding with relief. Chesterton could always find cause for laughter in things that other people found terribly serious, but somehow his laughter was of the charitable kind, so that it made you, after a while, laugh at yourself for being serious.

It must have been about this time that he entered the Church. I do not believe that there was a Catholic church in Beaconsfield at the time—I was not a Catholic then, and I am writing merely from memory—but I know that strange rumors reached us, of two ordinary kitchen chairs lashed together at G.K.'s behest, and especially set aside for his exclusive use in the room where Mass was celebrated. Two chairs were definitely two chairs to him, and as things they were meant to be used, and so he used them. This, indeed, was the biggest secret he learned from life—to be a practical Aristotelean even before he became a Catholic, and afterward to live and write and speak like a practical Thomist. The wonder of things was a perpetual source of life and laughter to him.

> When God to all His paladins
> By His own splendor swore
> To make a fairer face than heaven,
> Of dust and nothing more.

He was a true poet, like Saint Thomas, and he was the first man in the English Catholic literary rennaissance to make Aquinas glow. Perhaps this was the source of his laughter. But he did not only laugh at people, he pitied them. His charity extended to them in action. He was the whole man, the man who sees things as they are, that Christian man of whom we hear so much nowadays, and—alas—meet so infrequently.

I remember that there was, at the time, some difficulty about young people under a certain age being able to play tennis on the courts of one of the local clubs when adults were there. The schoolboys and girls were really discouraged about the whole business. Anyway, Mr. Chesterton built a tennis court—I think it was adjoining his house—with the proviso that nobody over the age of sixteen or seventeen could play on it. There was a kind of whimsical but real practicality about him. Whatever he did appeared to be so just that even those who didn't like what he did, had to agree with him for the fun of being just.

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He was so humble and simple that those who are accustomed to expect pretentiousness from brilliant people, have never (and are still unable) to recognize his genius. It may take some of us a few years to realize that he was the author of at least a dozen of the major poems of English literature. If I may be personal, because this is really a personal kind of tribute and therefore is worthless as anything else, the panegyric that most pleased me amongst all of those who have thus far appeared, was written by Father Vincent McNabb, O.P., in the June 18 issue of *GK's Weekly*.

Father McNabb stresses what has always seemed to me to be Chesterton's outstanding characteristic, namely, his intense love of England and the English people. He was proud of this because it was a genuine love of country—not a species of that false and hectic patriotism concerning which we hear so much today—and it graced him. It made him even more lovable to those who were not of his race. Only an Englishman who deeply loved his own people, and deeply lived their life, could have written "The Secret People." Perhaps that is why an Englishman can feel this poem deeply, like he feels Rupert Brooke, only with a greater, purer intensity—for Rupert Brooke is very sentimental.

> We hear men speaking for us of new laws strong and sweet,
> Yet there is no man speaketh as we speak in the street.

Chesterton's conviction and conversion was, in the first place, a historic one. And then, a little later on, he ends with:

> It may be beer is best.
> But we are the people of England; and we have not spoken yet.
> Smile at us, pay us, pass us. But do not quite forget.

Was it his hope, perhaps, that one day England would speak—speak with that profound and supernal vision in mind that raised the Gothic cathedrals in the midst of sunlit meadows? All the way through the poem we feel that he has his mind's eye on Catholic England as she was, on "Our Lady's Dowery," that England which, as a part of the medieval Christian synthesis, has bequeathed English people even yet all the finest things about them. I do not mean to imply by this that England possesses all these things exclusively. That is absurd. But rather that England took to her heart certain specific virtues of the rich heritage which the Catholic Church brought to her.

It was for these few remaining virtues that Chesterton lived; it was these things he loved; it was for these things he fought. Newman, in his own way, realized and gave voice to the same thought.

This, I think, is what Father Vincent McNabb means in his "In Memoriam," when he says:

> But behind his angry swordsmanship you will find some of the most defenseless or destitute beings of the world—the poor, the persecuted, the unfit—or some of the greatest principles, like loyalty, or wedded love or the homestead or liberty.

Even the most bigoted non-Catholic has read "a little Chesterton." Many of them don't care for him; many more don't understand him; but all recognize in him a voice. They recognize this because he was never unkind, although he was sometimes sharp. Like every good Catholic should be, he was intolerant of error, but very tolerant of individuals. So he fought for the great cause of truth charitably, and with many a gust of rumbling laughter.

His influence can, as yet, scarcely be estimated. In the United States it is, as a Catholic influence, felt more than in England. This is possibly due to the fact that the Englishman of today is beginning to acquire the chameleon-like vice of exchanging his English coloring for the neutral and somber-shaded vesture of the modern mass-man. So that Eglishmen may not be able to appreciate a real Englishman when they hear him. This is what occurs to one when one reads some of the secular obituaries. Whereas to others, the sheer truth and virtue of the man shine out—despite his Englishness. Whatever may be the truth of the matter, it is certain that Chesterton's influence is not, and will not be, an ephemeral one.

One loathes to conclude by moralizing. Yet it seems that there is something almost of heroic sanctity in the man; certainly something of inspiration. The heroism and the inspiration he leaves behind him, to be picked up and carried forward by his disciples. We may, with him, gradually rediscover all the oldest Christian truths, so that the world becomes young again in their brilliance and light. "Instinct after instinct was answered by doctrine after doctrine," he writes in "Orthodoxy." They are not his doctrines, but ours, also. They were not his instincts only, but they are the instincts today of countless thousands in the modern world—of thousands bereft of sound doctrine and of laughter and of the gift of tears. So that, now that this great troubadour of God has laid down his staff and his pen, and will walk the highways no more, others must arise and walk for him and sing in his stead. It is, perhaps, with this thought that we, who are young and who have received from God freely our freedom, may take leave of him.

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CANADA GOES BACK TO THE LAND

By E. L. CHICANOT

CANADA is experiencing a great back-to-the-land movement which is one of the most significant undercurrents in the national life. Unquestionably it is one of the most important sociological developments the dominion has ever known and is probably without exact parallel in world history. What is taking place all over the country in a quiet, unobtrusive way, coming little to the attention of the general public, authorities feel is fraught with a good deal of importance to the future of the dominion as tending to achieve a more desirable balance between rural and urban population, to make for more stable land settlement, and to offer what is seemingly the best and most satisfactory solution to the problem of acute industrial unemployment in the future.

To the vast majority of people who consider Canada as essentially an agricultural country it may come as somewhat of a surprise to learn that the greater part of the country's population is no longer to be found on the land. For many years, in fact throughout Canada's entire modern history, urban population has been steadily increasing at the expense of rural. Though land settlement progressed at a rate apparently satisfactory, oppidan growth has been at a proportionately greater rate. In 1891, Canada's population was divided 68.2 percent rural and 31.8 percent urban; in 1901, the proportions were respectively 62.5 percent and 37.5 percent; in 1911, 54.58 and 45.42; in 1921, 50.4 and 49.6; and at the last census of 1931, 46.3 and 53.7.

The causes of this were, of course, the increasingly prosperous condition of manufacturing activities and the easier and more comfortable circumstances of urban life as viewed from the perspective of the farm. Young people abandoned the farms for the greater attractions of town and city pursuits. Their numbers in the industrial centers were swelled by immigrants who either moved there directly or after having given farming a trial and been similarly lured away. Agriculture went in extensively for power machinery to remedy the situation created by the drain of manpower from the land. It too was fairly prosperous, so everyone was happy.

Came the depression with revolutionized conditions. Increasing numbers of men and women who had been engaged in industry found themselves out of employment. Immigrants who had not had time to properly sink roots in the land of the farms on which they were settled became discouraged and either flocked to the cities to swell the indigent or returned to their native countries. Immigration bars were clamped down. Colonization, the very life blood of Canadian economic development, came to a standstill. Not only was there no new settlement taking place but farms were being abandoned in wholesale fashion.

The dominion government had elaborate machinery developed over the decades for colonization and land settlement. The two railways had similar departments with wide ramifications which similarly found themselves idle. In the back-to-the-land desire which the closing in of the depression generated in so many former farm-dwellers in the cities, they found an opportunity for activity and inaugurated a movement which was to prove more extensive and further reaching than any of the sponsors anticipated.

The mental attitude toward the farm of many people who had deserted it for the centers of population had undergone a marked change. They knew that agriculture was not in a prosperous condition, but they also knew that it is possible at practically all times to secure at least a subsistence on the farm. They viewed the farm not as they had once done, as a place where one worked long and hard and put up with innumerable inconveniences for what seemed oftentimes a disproportionate return in comparison with the pay for similar effort in the city, but as a haven where one could at least subsist for his efforts while retaining his independence and self-respect.

Boys and girls who had lost their jobs and saw no prospects of others returned to the parental roof, and power machinery was put away and their services utilized. But many families and single men had no old homes to return to, and these the federal government in cooperation with the railways endeavored to help. To establish contact with those who desired to return to the land a small campaign of classified advertising was conducted in the daily press by a committee representative of the government and the two railways. There was no suggestion of financial assistance but an offer of dependable and disinterested advice and service in placing inquirers in contact with opportunities for farm employment and farm settlement.

The response was immediate, and the movement of chastened sons of the farm from distressed urban centers to the more kindly soil has continued uninterruptedly for five years. Between October 1, 1930, and the spring of 1936 there have been settled on the land in this manner approximately 18,000 families or about 90,000 individuals. In addition, some 40,000 single men

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have been placed in farm employment. This represents a total movement from city to country of about 130,000, without expenditure of public funds in the form of financial assistance to settlers, but merely by taking advantage of a changed state of mind and through the utilization of existing machinery.

Launching of this scheme, however, but set in motion the great back-to-the-land movement in Canada. In the course of the operation of this plan many families expressing an eagerness to go on the land had to be rejected because they could not qualify under the settlement scheme owing to lack of funds. Many were on government relief or faced the prospect of having to make early application for such subsistence, which to them smacked of charity and was at least the bread of idleness. They too wanted the opportunity to extract even the barest of livelihoods from the soil and maintain their self-respect while so doing. The dominion government took cognizance of them and as a contribution toward relieving the situation in May, 1932, decided to bear a portion of the cost of settlement on the land of selected families who could qualify for such assistance in all localities where the province and the municipalities concerned were prepared to make similar contributions, and an agreement was offered to each of the provincial governments.

Under the agreement the dominion arranged to contribute one-third of an amount, not to exceed $600 per family, for the purpose of providing a means of self-sustained relief to families which would otherwise be in receipt of direct relief by placing such families on the land, the remaining two-thirds to be contributed by the province and the municipalities as might be decided between them. The dominion's contribution was to be regarded as a non-recoverable expenditure, which has been the attitude adopted by the provinces and most of the municipalities. The general management of the scheme was placed in the hands of the provincial government in each province where it was adopted.

In those provinces which decided to cooperate in the scheme — Quebec, Ontario, Manitoba, Saskatchewan and Alberta—it has worked out excellently and to general if somewhat varying benefit, over the past four years. Relief payrolls have been cut down and satisfactory land settlement accomplished at the same time, the one being in direct ratio to the other. Colonization officials have visioned ever-increasing possibilities in their task. Families which were becoming steadily more disheartened and demoralized in dependence upon the relief cheque have found new heart and spirit in the farm, an entirely new regard for which they now possess after the trials through which they have come. During this past summer at least one province in the Maritimes was to join the others operating under the scheme.

In the period from June, 1932, to the past spring approximately 4,500 families, consisting of more than 22,000 individuals, have been settled under this plan. Under the two movements described substantially more than 150,000 persons have been settled on farms. To a more populous country this may not appear an impressive aggregate, but the figure is more than 3 percent of Canada's rural population, and represents individuals taken off or out of danger of going on relief and placed in self-subsistence.

Quebec deserves special mention since movement back to the land from the city has been effected on a larger scale in this province than elsewhere and, after viewing the success of initial efforts, the provincial government appropriated the sum of $10,000,000 for the settlement of unemployed families in a newly opened colonization area in the north. Methods employed have differed somewhat from those followed in other provinces, voluntary aid societies under church auspices cooperating with the government for the purpose of rehabilitating unemployed by way of the land. Thus some 4,500 families have been settled in groups of fifty or so on farms of 100 acres, and in the process some twenty-seven new parishes have been created. The existing plan calls for the settlement of 10,000 families within the next couple of years.

Instead of dispatching entire families in the first place to the new colonization district, heads of families selected in the city are sent north in groups, where they live a community life in camp while preparing for establishment. They are paid $1.60 a day to work on the building of roads through the area of the homesteads they are to occupy and for the construction of cabins and outbuildings they will later inhabit and use, $1 of this being held back for the transportation of family and effects and $.30 paid for board. When roads are completed and houses on the 100-acre lots ready for occupation, families are brought out from the city and the new farming units are established.

After the arrival of the settler's family and their going into occupation there is still work available in road building and other public construction, while the cutting of pulpwood provides a small but certain revenue. The government of the province also assists in getting the farm actually under way through the payment of a bonus on an ascending scale on every five acres cleared, an additional one for breaking, and the provision of free seed when the land is ready.

The periodical departure of men for the Abitibi region to hew homes out of the forest, and of their dependents to join them after the first work of taming the wilderness, has been accom-

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plished has become a familiar feature of Montreal life. They are festive occasions, there being no question as to the happiness of those departing, whose realization of the hardships ahead is swamped in pleasurable anticipation of self-reliance and opportunity to work.

A complementary scheme to this is one for the settlement of farmers' sons who have no means of establishing themselves on the land on their own account, whereby the provincial government pays the father $100 a year for three years in the case of each son he undertakes to place in the way of developing a farm of his own. More than 12,000 requests have been received from farmers wishing to thus establish their sons on new farms, more than 7,000 of which have been granted. Seven thousand young men of the finest stock have so been settled with their families and their services retained for agriculture where otherwise a large proportion would undoubtedly have found their way to the city and possibly on to relief rolls.

For six years now Canada has been engaged in the work of putting the country's distressed urban dwellers who formerly came from the land back into farm occupation, and it is possible to make some sort of appraisal of its success. It is not to be unexpected that such families and individuals, who have known farm existence and subsequently experienced the distress of the city, would on their return to the land bend every effort to success and find a hitherto unknown content and satisfaction in farm life. Such, by all accounts, is proving the case. Officials are highly gratified with the results which show a very much higher measure of success than in the case of immigrant settlers. Of course, no settlement scheme is 100-percent perfect, but not for some years will it be possible to pass definite judgment, since of those going back again to the city some did so at the request of old employers, while others reestablished themselves in various ways and did not go back upon relief.

The first objective was to place families in the way of mere subsistence during a term of unusual stress, and from this point of view the success of the movement cannot be questioned. Not only were many of the families settled without financial assistance removed from danger of going on relief rolls, to add to the burden of the general citizenry, but it has been found that in the case of the others the amount of financial assistance given has been less than would have been expended upon them had they been kept on relief. And experience to date would indicate that the movement will not be only of temporary but of permanent value, that these people will, for the main part, become the finest and most stable of settlers, who can never again be lured away from the land by the false lights of the city.

Communications

THE MOST NEGLECTED PEOPLE

Boston, Mass.

TO the Editor: I sincerely hope that your information in regard to other subjects is more reliable than that which you have printed in regard to medicine.

Your editorial comment on September 11, 1936, entitled "Drama in Medicine," is misleading but excusable. You may be glad to know that the parents of the child suffering from a streptococcus infection were inoculated with dead germs so that there was no danger of death for them. This is said not to minimize the devotion of the parents or the romance of medicine but to state the truth of the matter.

The article by Dr. H. H. McClellan in the issue of September 18 entitled "The Most Neglected People" appears to be deliberately untruthful, however. His first paragraph with his remarks about dungeons, dope and desertion is grossly unfair to physicians, nurses and devoted relatives who come faithfully year after year to visit the insane in hospitals.

It is true that heredity is responsible for a comparatively small amount of mental disease but it cannot be entirely disregarded. What becomes of the citadel of the germ cell in epilepsy and congenital syphilis? On the other hand, the rôle of infection and autointoxication in the etiology of mental disease has never found any wide acceptance or proof except in isolated cases.

Dr. McClellan's statement that insanity is a delirium is incorrect. Delirium is only one form of insanity and accounts for a very small percentage of our hospital population. I cannot imagine any physician making the statement which Dr. McClellan makes as to the tremendous increase of cerebrospinal fluid in cases of mental disease. Such a condition of hydrocephalus is almost never seen in the usual forms of insanity. His statements are practically all bald, wide-sweeping and false.

He is right, of course, in abhorring the sterilization of the insane and in saying that their care is a personal problem. What solution does he offer? Would he not advocate educating the people to know their Christian duty and to open their homes to these unfortunate from supernatural motives?

MARGARET C. MCMANAMY, M.D.

Paterson, N. J.

TO the Editor: Have enjoyed reading some recent copies of your interesting magazine on literature, arts and public affairs. In the issue of September 18 was an article, written by H. H. McClellan, which I know, from experience as a worker in both state and private institutions, is grossly exaggerated. Perhaps some twenty-five or thirty years ago conditions were pretty bad in some state hospitals, but even then no doctor, male or female, would tolerate harsh treatment or unkindness to patients. On the contrary, if they saw any attendant treat a patient roughly, they discharged him instantly.

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Going back to early history, the methods of Salem witchcraft days are well known; but at the present day, and for fifteen years back, insane patients have been treated well and cured in both private and state institutions. In the latter place they have every facility known to science such as hydrotherapy, massage, electric treatment, occupational work, physical culture, outdoor games and school for the youth. Perhaps on account of the enormous expense and the number of patients—4,000 and more—some of these treatments have been omitted since the depression.

I have worked as nurse in private sanitariums for fifteen years and as yet have seen no condition that would warrant Dr. H. H. McClellan's calling the insane "the most neglected people." Sterilization was never done in any place I worked. Patients who pay $50 per week, and whose friends and family visit them weekly, are treated with kindness at all times, and get cured. Instead of neglect, they get attention at all times.

H. T. Stafford.

New York, N. Y.

TO the Editor: Don't know how to thank you for publishing the article, "The Most Neglected People"; certainly the writer, Dr. McClellan, has given this most important subject a new and true analysis.

There is just one change I wish to make—I should place the proportion of curability much higher. I believe none are incurable. "Where there is life, there is hope"—in the physical field and, therefore, in the mental.

My deepest thanks to the writer and editor.

L. L.

YESTERDAY AND TODAY

London, England.

TO the Editor: The article by Margaret Gunn in your issue of September 11 interested me, in that she advocated (page 463) a return to the system of political alliances. My own opinion is that a large part of our trouble today is that we have never completely discarded that practise and, above all, the mentality underlying it. That mentality led the framers of the Covenant to think that the nations would come together at the zero hour of aggression against one of them and form an economic-political-armed alliance against the aggressor.

The Ethiopian dispute has shown how reluctant the nations were to organize that armed front. Would it not be better to organize the international force now (every nation being free to give its quota) instead of waiting for the worst conditions to do so.

President Theodore Roosevelt was certainly thinking along those lines when in 1910 he suggested that the navies of the world should be internationalized. Again, how prophetic have proved to be the words of the Right Honorable George Barnes, now president of the International Section of the New Commonwealth Society, pointing out the need for organizing an International Force and expressing his fear of what would happen in its absence. To the assembled delegates at the Paris Peace Conference in 1919, he spoke these words: "I am afraid that when the time comes for the enforcement of decrees . . . there may be delay and confusion on the part of the League. What I am afraid is that an aggressive nation might try to break through and win its way to an object before the forces of mankind can be mobilized against it. Therefore, I should have been glad to have seen the provision for the nucleus of an international force which would be ready to strike against any aggressor. . . ."

May I add that it might have become the nucleus round which to organize collective security, and national disarmament?

D. V. Wallace.

IN DEFENSE OF INTEREST

Providence, R. I.

TO the Editor: Those who present old-fashioned ideas in the field of economics seem to presume that the advocates of new economic theories are ignorant of the ancient teaching. This is made clear by "In Defense of Interest," in The Commonweal for August 28.

Mr. Brian J. Ducey says, "As a matter of fact, it has become more and more apparent during the last five years that the old-time rates for lending are no longer justified by the risks involved." But he had previously stated, "Anyone who had money in savings banks in the spring of 1933 realizes that even the deposit of money in a bank leaves one open to the risk of loss, and, therefore, in logic, entitles him to interest."

In other words, while willing to admit that interest rates are now too high, yet he recognizes that now is the time when the risk is greatest. He must then draw the conclusion that risk has nothing to do with the rate of pure interest, which is the only phase of the interest question that has been discussed in the Catholic press by proponents of a rate of interest that will permit the employment of all money available for investment.

Like so many others in the business world, Mr. Ducey thinks he can pick out some particular industry or business and draw a general conclusion that will cover the entire economic field. To get anywhere in economics one must be able to comprehend the action and reaction of the whole industrial world, and then it will be understood that the rate of interest cannot be greater than the rate of investment, and that the rate of investment cannot be greater than the rate of increase in population.

M. P. Connery.

PATRIOTS AND REDS

London, England.

TO the Editor: I have just received your issue of September 11 and am shocked to see a Catholic paper, in its "The Wide World" paragraph, still using—as our Socialist papers alone do over here—the words "Rebels" and "Loyalists" to designate the "Patriots" and "Reds" in Spain. Surely it is time for you to recognize that the true "patriots," "democrats," "loyalists," are the "insurgents" in this Civil War. Even the *Times* ceased some time ago to use the word "rebel."

Rev. Francis Woodlock, S.J.

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Seven Days' Survey

The Church. — His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, is in the United States to visit the American Cardinals and the Apostolic Delegation. Cardinal Pacelli is the first Papal Secretary of State to visit this country. At the opening of the International Congress of the Catholic Press in Vatican City recently he spoke fluently without notes for a solid hour, using seven different languages: English, French, German, Italian, Latin, Portuguese and Spanish. * * * *Orate Fratres,* published by the Benedictine monks of St. John's Abbey of Collegeville, Minnesota, is celebrating its tenth anniversary with a double issue comprising special articles on the liturgy, the Liturgical Movement, and the liturgy in relation to Catholic life. * * * During the past year the International Federation of Catholic Alumnae provided 102 scholarships for Sisters in Catholic colleges. * * * Of the 70 marriage cases discussed by the Sacred Roman Rota during the past year, 29 were decided in favor of nullity. * * * The Catholic University for Women, sponsored by the Daughters of the Sacred Heart Institute, has just opened at San Juan, Puerto Rico. It will confer the degrees of Bachelor of Arts and Bachelor of Sciences as well as a secretarial diploma. * * * Of the twelve members of the Mexican hierarchy who are exiled from their sees three are living in Texas and nine in Mexico City. * * * Archbishop Glennon of St. Louis delivered the principal address at the dedication of the first cathedral in the world to Christ the King, at Mullingar, Ireland. * * * The Catholic Association for International Peace has just issued at Washington, D. C., a pamphlet entitled, "A Catholic Program for World Peace," for use in colleges, universities and study groups throughout the country. * * * Catholic missionaries throughout the world are caring for 25,000 lepers. * * * Dr. Arthur E. Haas, former professor of physics at the University of Vienna, now of the University of Notre Dame, recently declared that deeper scientific knowledge is the world's best defense against atheism.

The Nation.—In Minnesota, the Democratic nominees for senator, governor and one of the nine congressional nominees withdrew from the election race in favor of the Farmer-Labor candidates. It was an unprecedented move to solidify the liberal vote. A fear that many Farmer-Laborites would vote for Lemke instead of Roosevelt was regarded as the most important cause for the withdrawals. * * * The Landon offensive centered on attacks against unpublished costs of WPA and a New Deal "censorship of the source of news." Governor Landon also "satisfied" wet visitors and was quoted as favoring a federal anti-lynching law and general equality for the Negro. The Democrats computed astronomical figures for the cost of Landon's farm suggestions and received with enthusiasm the President's Pittsburgh speech on the budget. The crisis debts will "be paid out of an increased national income and increased individual income produced by increasing national prosperity." * * * Earl Browder, Communist candidate for President, was clapped into jail by officials of Terre Haute, Indiana, when he came to town to make a campaign radio speech. His lawyer locked himself in the radio booth and read the speech, to the annoyance of policemen trying to get in and stop him. The next day Browder was released and informed that vagrancy charges against him had been dropped, but his attorneys filed suit against the officials for false arrest. * * * During the first half of 1936, total merchandise exports amounted to $1,154,000,000 as compared with $1,024,000,000 during the January-June period of last year. Imports were $1,163,000,000 and $994,000,000 respectively. This excess of merchandise imports was the first in ten years. * * * By instituting complaints against five companies, including Montgomery Ward and Kraft-Phenix Cheese, the Federal Trade Commission undertook the first action in defense of the Robinson-Patman Price Discrimination Law. It is unlawful to give or knowingly to receive discrimination in price between different purchasers of commodities of like grade or quality where the effect may be substantially to lessen competition.

The Wide World.—General Franco consolidated his positions south and east of Madrid, preparatory to the final attack on the capital city. Evidently the delay favored him, because of the difficulty of provisioning so large a population. The General issued a statement declaring that Spain was to get a corporative state modeled on that of Portugal. It was reported that assurances given Great Britain indicated that no cessions of territory would be made in favor of Italy or Germany. Meanwhile President Azaña, meeting newspapermen in Madrid, held that the government would long since have been victorious if foreign aid to the Franco armies had been withheld. Similar charges were aired at Geneva by representatives of the Spanish government. No decisive action was fought either at Bilbao or at Oviedo, beleaguered towns in the northwest. The Holy See issued a tentative summary of Catholic losses incident to the Civil War, stressing the fact that hundreds of clergymen were slain. * * * Premier Blum's decision to devalue the franc was ratified by the Chamber and the Senate, but no accompanying laws regulating prices were passed. Once the stabilization fund had begun to operate, the franc sold at about 4.67 cents. Swiss francs sold at approximately the same discount; the Dutch guilder was nearly a fourth cheaper. Il Duce followed suit on October 5, the blocked and fluctuating lira being devalued 41 percent. Both France and Italy wiped out a number of tariff subsidies in an effort to keep prices down and stimulate trade. Germany stood pat, the only action subsequent to Dr. Schacht's cautious speech of last week (which justified the belief that the mark would tumble soon) being Hitler's *Oktoberfest* declaration at Hamelin that the German

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who had saved his money would not be cheated through devaluation. He urged all to pin their faith instead to the Nazi policy of fixing prices and wages. The Chancellor has been known, however, to change his mind on such matters. * * * On October 5, Moscow reported that the Russian sea power was to be reconstructed. The news followed closely upon the launching of the Scharnhorst, Germany's first capital ship since the war. The declaration insisted that Russia, profiting by its new industrialization, would endeavor to build fleets for the Baltic and the Pacific. So far the Russian navy has specialized in submarines. * * * There was rioting in Paris on Sunday, October 4, as followers of Colonel La Rocque endeavored to prevent a Leftist mass meeting. The police remained in control of the situation, but the Blum Cabinet issued an order forbidding public mass meetings until "a period of calm" had guaranteed the success of the experiment in devaluation. * * * No successor to Sean Lester, fighting Irish League High Commissioner for Danzig, had been appointed following a committee meeting which virtually decided to entrust the constitution of the old Hansa city to the Poles. Mr. Lester declared that Nazi secret police had trailed him all over Geneva. Action against minorities went on with increased virulence in Danzig.

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Confraternity of Christian Doctrine.—The annual convention of the Confraternity of Christian Doctrine held in New York gathered at its various celebrations and sessions more than 3,000 priests, Brothers, nuns and lay Catholics. The confraternity intends to establish itself with 1,000,000 lay catechetical teachers in all the 18,000 parishes in the country. It concerns itself chiefly with the 2,500,000 Catholic children attending public schools (there are 2,000,000 in Catholic schools), trying to perfect their knowledge of the faith. It advances religious study clubs for adults and youths. Its vacation summer schools were attended by 150,000 children last summer, and expansion will be attempted in the future. The suggestion was strongly made that public schools should have a religious study hour a week, children attending at churches but being given regular school marks and checked by regular compulsory attendance. A revised New Testament was projected, to take the place of the Douay-Reims version of 1582 (revised 1749), eliminating obsolete words and bringing full modernization of phraseology, but embodying no change in text. A new catechism is also being prepared under the auspices of the confraternity and of the bishops, with the same dogmatic content as the Baltimore Catechism of 1900, but approached from a modern pedagogical point of view. A day was devoted to the necessary family training and to the part of mothers. Ladies told the convention that the dualism between the Church and Sunday School on the one hand, and the home example on the other, must be removed by more Christian living at home. "The urgent need of our American-bred children of high-school age, as I know them, is not for dogma but independence, the right to begin at least to conduct their own experiments, lead their own lives, make their own decisions, use their own judgment. This is no indication of defiance or rebellion but only of natural growth." To lead properly, speakers said, parents must be active and must be aided by the priest and by child specialists.

Mr. Brundage—Orator.—The name of Avery Brundage, chairman of the American Olympic Committee, does not appear in "The Red Network," volume listing most of those now engaged in undermining the D. A. R. This is surely an oversight in view of the highly unpatriotic remark emitted by Mr. Brundage on October 4. "No country since ancient Greece has displayed," he said, "a more truly national public interest in the Olympic spirit in general than you find in Germany today" (vide New York *Times,* October 5, page 9, column 4). This attack upon the Olympic supremacy of the United States—obviously another proof of how deeply subversive movements have undermined the nation—was delivered in New York at a meeting arranged by the German-American Volksbund, the current official swastika organization. The *Oktoberfest* is Hitler's new folk festival, and the Madison Square Garden crowd, attempting to celebrate it worthily here, could have chosen no more representative a group of orators. There was Dr. Karl Stroelin, swashbuckling Stuttgart mayor, who railroaded all the "democrats and bolshevists" (including Catholics) out of the Foreign Institute. There was Dr. Hans Luther, of course. And there was Mr. Brundage who, back from glorious ventures abroad, praised the "change" which was destined to make Germany the strongest nation in the world. "Aliens who seek to undermine our American institutions must be deported. Germany has learned these facts at great cost," said Mr. Brundage, who forgot to mention that Germany had failed to deport one alien in time. Concerning the meeting which our great athlete and orator graced, the *Herald Tribune* said in part: "Every time the name of Adolf Hitler was mentioned in speeches the audience broke into applause and shouts. . . . At one time the entire audience stood and gave the Nazi salute as the orchestra played." Yes—politics have been kept out of American sport!

Mr. Smith Dissents.—Endorsing the candidacy of Governor Landon, "Al" Smith made at least a temporary exit from the Democratic party under the auspices of the National Coalition of American Women. This organization had festooned Carnegie Hall, and had provided highly novel and awesome backdrops which served as illustrations for a bevy of preliminary lady speakers. "Al" was in a kind of form reminiscent of the time when he attacked Colonel Theodore Roosevelt, jr.—was a bitter, mocking, rambling speaker more concerned with the "boys in the political game" than with the public at large. After defending himself against charges of having "turned high hat" and bearing a grudge, Mr. Smith said: "Now it occurs to me, and I think it would occur to you, that with all my experience I should know who the Democratic leaders are. I should know who the men are that gave of their time and their service to the party; but I'm compelled to say, 'Who is Ickes? Who is Wallace? Who is

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Hopkins? And in the name of all that's good and holy, who is Tugwell and where did he blow from?' I could mention dozens of others. But these are the key men. These are the men who sit around the table for the fixation of national policy, and I don't think one of them ever read the Democratic platform." In so far as his personal relations with Mr. Roosevelt since the inauguration are concerned, "Al" had this to say: "The fact of the matter is, I only saw the President once since the day that he was inaugurated. He asked me two questions. He asked me what I thought of the appointment of Jimmy Hoey and I told him I thought it was a good appointment. Mr. Hoey is a friend of mine, I know him and he's an upstanding citizen. And then he inquired for the grandchildren, and of course I told him they were wonderful."

Relief and Politics. — For the fiscal year ending June 30 expenditures for federal relief totaled $3,424,564,516, of which only 4½ percent was for administrative expenses. Reports from all parts of the country indicated a sharp reduction in relief rolls. Applications for relief, "the most sensitive barometer of relief we have" in the words of Frederick I. Daniels, chairman of the TERA, dropped 45 percent in New York City as compared with a year ago. In up-state New York, applications dropped 63 percent, and for the first six months of this year there was a 55-percent drop in home relief cases, a 32-percent drop in WPA workers. In Los Angeles, 285,000 persons were receiving government aid in comparison with 382,000 a year ago. In Detroit, 23,000 families were being supported by WPA work and direct relief, compared with 42,000 families on direct relief a year ago. Pennsylvania relief cases continued to decrease. Chicago was still hard pressed for funds but began to accept new applications for the first time in two months. Relief directors seemed to agree that relief has become a permanent problem; in Chicago one-quarter of the families on WPA and direct relief were found to have no employable members. In the meantime the administration's relief policies continued to serve as a football for political campaigners. Candidate Landon's charges that Kansas WPA payrolls were kept secret was backed up by John G. Stutz, executive director of the Kansas Emergency Relief Committee, who quoted circulars from Federal Relief Administrator Harry L. Hopkins reversing his former policy of keeping the books open to the public. The Senate Campaign Expenditures Investigating Committee received charges that Pennsylvania relief authorities forced workers to contribute to the Democratic campaign funds, register as Democrats, and subscribe to State WPA Administrator Edward N. Jones's periodical, *We, the People*. Affidavits broadcast by campaigner William N. Hard were categorically refuted. Senator Lonergan, chairman of the Senate committee, charged the Republicans with "bad faith" and suggested that actual cases of coercion would be prosecuted by the Department of Justice if reported to them.

Non-Catholic Religious Activities.—The National Lutheran Council meeting at Oconomowoc, Wisconsin, decided to designate as its theme for the coming year, "Learning to live—with God, with ourselves, and with others." The Council hoped that Lutheran students by concentrating on this theme would come to view the world from a Christian point of view without too much regard for the opinions of others. A new project to furnish books to students in Lutheran theological seminaries in the Orient was also set up. * * * A survey just completed by the News Service of the National Council of Jews and Christians indicates that the present method of meeting problems of liquor traffic is most unsatisfactory to Protestant religious leaders. Of the 127 answers received from representatives of 31 religious denominations, 54 advocated complete prohibition, 52 stronger regulation and 21 education in the moderate use of liquor as a permanent policy. Education for total abstinence was held by 104 to be the wisest immediate remedy for the present situation. The *Christian Advocate,* official organ of the Methodist Episcopal Church, is offering $500 in prizes which has been donated for the best one-act plays on the subject of temperance. * * * The ninth annual three-day preaching conference sponsored by the Boston University School of Theology opened October 12 to consider, through formal addresses and open forums, the relative merits and current problems of preaching. * * * Baptist churches throughout the nation recently celebrated the one hundredth anniversary of the death of Luther Rice at Columbia, South Carolina. He brought "order and organization into the disorganized, individualistic churches of the Baptist fellowship in North America."

Play Ball.—Americans demonstrated that their national institutions are in no immediate danger by giving the World Series between New York's Giants and Yankees so much patronage that the income would be sufficient to guarantee the existence of THE COMMONWEAL for 200 years. (Editor's Note: If this be propaganda, make the most of it.) Mr. Ford paid right handsomely for the advertising benefits of the broadcast; and for two games the huge Yankee stadium was packed to the elevated railroad. Dramatic moments were: Mr. Roosevelt, seated in a box, watched Al Smith being smothered by Yankee bats. Handsome Hal Schumacher, the only ball player who ever really wanted a college degree, came back to win the fifth game when, in the tenth inning, limping Manager William Terry with the count two and three lifted a fly to the outfield on which Joe Moore scored for the Giants. In the third inning of a game he lost by a score of 5 to 2, seemingly invincible Carl Hubbell permitted two Yankees to get on base and then pitched enormous curves to Lou Gehrig, tireless first-sacker addicted to aspirin. Thereupon the said Gehrig clouted a home run and became Yankee hero No. 1. The third game of the series was pitched in part by one of the fattest of all living baseball flingers, who upon this occasion was a combination of effectiveness and hard luck difficult to describe. When he was the victim of an unfortunate fielding mishap, 30,000,000 sighs went up in various sections of the United States. There were minor heroes aplenty. One we noticed in a lunch counter, feeding dimes into a taxi

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radio for the benefit of assorted munching stenographers. So long as all that is that, the paint will probably remain on the White House, subject only to seasonal erosions.

China Faces Showdown.—As we go to press China has not agreed to Japan's secret demands, which are believed to include: cooperation of Japanese and Chinese troops and the brigading of Japanese troops on all anti-Communist fronts, the employment of Japanese advisers by the Chinese government in all civil and military departments and the autonomy of the five northern provinces. On October 1, by a surprise move Japanese troops took over the streets in the Hongkew area of the International Settlement at Shanghai, setting up barbed-wire barricades and sending in armored cars and motor cycles with machine-guns. The same day China countered with five demands of her own, which Ambassador Kawagoe rebutted by making two additional demands on the part of Japan. Anti-Japanese feeling is running so high among the people that another "incident" leading to armed intervention is widely feared. Frightened inhabitants of the Chaphei, North Szechuan and Hongkew districts have been pouring into the International Settlement as a haven against Japanese attack. At Nanking, October 6, Generalissimo Chiang Kai-shek presided at the first Cabinet meeting for two months and reviewed 30,000 troops with aviation, anti-aircraft, tank and artillery units in evidence. Kazue Kuwashima, chief of the East Asia bureau of the Tokyo Foreign Office, has arrived in Shanghai with instructions to negotiate each of Japan's demands singly, but Chinese leaders expected little of these new tactics. It is said that if the Chinese will agree without delay to the plans which the Japanese army has for investing North China, concessions will be made on the other demands. In the background there is the belief that Soviet Russia would become involved in any widespread military struggle between China and Japan, a factor that influences the latter toward caution. For several years General Chiang has quietly been building up the military resistance of China and he would scarcely welcome an outbreak at this time. Last month China continued to be the largest foreign purchaser of American war materials, chiefly airplanes.

* * * *

Strife in Unions.—Before the quarterly meeting of the American Federation of Labor executive council on October 8 there were a series of moves by labor unionists to clarify or resolve the contest between the A. F. of L. and the Committee for Industrial Organization. The United Hatters, Cap and Millinery Workers' Union and the International Typographical Union, whose presidents are members of the C. I. O., were not suspended when the other ten C. I. O. unions were, because the presidents claimed to be acting in personal capacity. In conventions the cap and millinery workers and the typographical workers voted to support their presidents, but did not vote on affiliating with the C. I. O. The A. F. of L. executve council was to decide if this move should bring suspension. At the convention of the cap and millinery department of the United Hatters, David Dubinsky of the Ladies Garment Workers Union, the second largest in the C. I. O., said his union is willing to give up the C. I. O. if the A. F. of L. guaranteed that the present steel organizing drive would be carried on effectively. This statement, taken by President Green of the A. F. of L. as conciliatory, was backed up by Max Zaritsky, president of the Hatters, who appealed for harmony "at all costs." The convention unanimously resolved that immediate peace moves should be made. John L. Lewis, head man of the C. I. O., publicly minimized the chances for labor harmony which these actions indicated. He said: "The attitude of the C. I. O. is to go ahead to assist in organizing the mass-production industries, with the A. F. of L. if we can, and if not, without the federation." He said it would be inconsistent for the executive council of the A. F. of L. not to suspend the typographical and hat workers for supporting their presidents. "Mr. Green can have peace if he rescinds the suspension order against the ten C. I. O. unions." He was apparently trying to force the issue of whether or not there is room within the federation for both craft and industrial unions.

Regional Planning.—A meeting was held in New York City of delegates of the Regional Plan, the New York State Planning Council, the Division of State Planning, the New Jersey State Planning Board, the World's Fair of 1939, the State WPA and county planning commissions of three states. Conferences were arranged for the twenty-two counties associated with the Regional Plan Association's program for the New York metropolitan district "as a means of protecting the countryside against the evil results of haphazard urban expansion, and to conserve and foster those economic, social and scenic values which are important to the proper development of counties and their municipalities." A giant relief map of the area, prepared by the WPA, was shown at the meeting, and it will be used as a tool in furthering the programs. Reports were made on zoning and traffic problems and progress. It was announced that more than 20 percent of the general program prepared eight years ago has already been accomplished. * * * An even more interesting conference was held by the Delaware River Basin Commission with delegates from New York, New Jersey, Pennsylvania and Delaware, and from the National Resources Committee, the army engineers and other federal agencies. They discussed the whole problem of proper development of the whole interstate water basin which requires superior cooperation and effort by a great number of different authorities in different states and jurisdictions. Army engineers pledged to "cooperate with state and local authorities and with commercial, manufacturing and shipping interests of the Delaware Basin." There must be surveys and work on problems of flood control, water pollution, especially in Pennsylvania culm pollution, sewage disposal, water allotment, shipping channels, forest development, recreation, conservation of soil, wild life, fish and of everything else. The conference was hailed as one of the most important efforts to accomplish intelligent planning by a coordinated method of free interstate and inter-authority compacts.

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The Play

By GRENVILLE VERNON

White Horse Inn

WHETHER or not you like "White Horse Inn" depends on whether you like that sort of show. A show it certainly is, a gargantuan one, gargantuan in its settings, its crowds, its costuming. Moreover, the principals are excellent, the dancing charming, the music catchy and lightly melodious. If you are looking for more than that—if you expect an interesting story, witty dialog, or intimacy of mood—you will not find it; though even if these had been there, the huge proportions of the Center Theatre would have obliterated them. So if you like it, and I did, it is because you can make yourself again a child and revel in mere riot of color and movement.

The German comedy from which the show is taken is a rather charming little piece, but blown up into an enormous balloon as it is by Eric Charell, its director, and furnished with an Americanized book and music by a number of composers, it bears little resemblance to the original. Yet taken for what it is, it is excellent of its kind, and the portions of the score furnished by Ralph Benatzky are quite in the Viennese tradition. And then there is Miss Kitty Carlisle. The movies have not harmed Miss Carlisle, her sprightliness, her charm, the quality of her voice. Miss Carlisle is an operetta singer of a high order, with a voice which would not be out of place at the Metropolitan. Another artist of the first order is Arnold Korff, who impersonates the Emperor Franz Josef and does it magnificently. Excellent, too, are Miss Carol Stone, Robert Halliday, Billy House and two eccentric dancers, Buster West and Melissa Mason. "White Horse Inn" is for those who still can feel the magic of childhood. (At the Center Theatre.)

Love from a Stranger

THE PLAYS seem to be coming two by two this season, like the animals in the ark. We have already had two plays showing the horrors of military schools, and we are shortly to have two Hamlets and two plays on Napoleon. Last week's pair were two melodramas about pathological murderers, each play being written by the actor who played the murderer. Just what makes perfectly respectable actors desire to write plays about murderers and play them might be the subject of an essay in itself, though perhaps the answer is simple: an actor can get his teeth into a pathological murderer, worry him and tear his passion to tatters, and all the while the average theatregoer won't have the slightest idea whether that is the way such murderers act or not. So the actor may act to his heart's content and it may also be quite realistic for all the audience knows. This is just what happened in "Night Must Fall," and Mr. Emlyn Williams emerged from it not only a skilful playwright, but an actor none will forget. "Love from a Stranger" is a much less skilfully constructed play, and is even more unpleasant. In fact, "unpleasant" when applied to the character of the chief protagonist is a euphemism. Bruce Lovell is the type of criminal who in the Victorian age would never have been discussed except in medical treatises forbidden to the general public. He is a special case, utterly alien, not only to the experience, but to the understanding of the normal human being. Let alone any moral or ethical judgment about putting such monsters on the stage, it is incredible that any considerable public should ever want to see a play so utterly divorced from life in general and therefore so completely wanting in any universal appeal. Perhaps such a play has its place in a Grand Guignol, but scarcely anywhere else. That a play like this should be given both in London and New York shows what moral and artistic chaos there is in the world at present.

About the plot it is enough to state that Lovell is a man who has already murdered five wives, and who marries another and almost murders her. We do not realize that he is a monster until nearly two acts are up, and these acts are very slow and uninteresting ones. The attempted murder occurs in the last act, and is exciting enough in itself, nauseating as is the motive of the would-be murderer. Frank Vosper wrote the play and plays Lovell, plays it very obviously. The best part of the evening is the acting of Jessie Royce Landis as the wife, Mildred Natwick as a maid, and A. G. Andrews as an old gardener. Miss Landis proved in her scene in the last act that she is an emotional actress of real power, and yet one who can play sympathetic comedy as well. Her depiction of terror, and yet with it a will which is able to dominate both it and her monstrous husband, is really extraordinary, one of the finest pieces of acting the season has yet revealed. Miss Natwick has hitherto specialized in old women's parts. No one who saw her will forget her playing of the grandmother last season in "End of Summer," but she shows now that she can play an English servant in her twenties quite as effectively. Miss Natwick has personality and to spare, but she can also bury that personality in her art. A. G. Andrews is always good, and never better than he is in this as the humorous country gardener. (At the Fulton Theatre.)

Seen But Not Heard

HAD THE adult characters been as interesting as the children, and the plot as original as the idea, this little play by Marie Baumer and Martin Berkeley would have been delightful. The idea of having children discover a murderer is excellent, but the authors didn't seem to know how to work it out, with the result that the play lacks suspense. But the children's scenes are delightful, especially in that they are played by three such consummate little artists as Frankie Thomas, Anne Baxter and Raymond Roe. We all know and love Master Thomas, and now we have in Miss Baxter a thirteen-year-old girl whose charm and simplicity matches his, and in Master Roe a ten-year-old boy whose puckish personality seems fresh from elf-land. It is these three children who will give the play any success it may have, though such excellent adult actors as Paul McGrath, Ernest Woodward and Boyd Davis take part, and such a skilful director as Arthur Sircum has staged the play. (At the Henry Miller Theatre.)

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Books

Males and Females

The Golden Heart, by Richard Strachey. New York: Harcourt, Brace and Company. $2.00.

Woman Alive, by Susan Ertz. New York: D. Appleton-Century Company. $2.00.

Return to Coolami, by Eleanor Dark. New York: The Macmillan Company. $2.50.

HERE are three novels by three authors all good-hearted and variously talented. Their purpose is, like that of all writers, to instruct and, which novelists sometimes forget, to entertain. Mr. Richard Strachey is by turns, sentimental, whimsical and obscene. His characters are drawn from what used to be called Bohemia, but what is now a special province of novelists called the Modern World. In this world almost everyone drinks too much, has no visible means of support, is verbally clever, lacks sexual morals. But Mr. Strachey's chief character, Jacob, has semi-visible means of support: he is a "psycho-philosopher." Jacob puts on a false beard, calls himself Mr. Heartsease, slips from his apartment to his office through a secret passageway, and advises youths on how to get rid of pimples, and older persons on matters of like spiritual moment. Through his doors the long arm of coincidence thrusts enough persons with related problems to give "The Golden Heart" its plot and to show that, in the end, love will find a way. According to Mr. Strachey's code of behavior, so long as you have a heart of gold, it doesn't very much matter what you do.

Miss Susan Ertz is somewhat more bent on instruction than Mr. Strachey. Her "Woman Alive" is a report by one Dr. Selwyn of a sitting with a medium named Spero. Spero projects Dr. Selwyn fifty years into the future and he sees the world as it will be in 1985. Readers of romances of the future will not be surprised to find that in 1985 the world is full of glass skyscrapers, radios at every street-corner, and airplanes which cross the Atlantic in a few hours. The surprise is that there are no women left: they have all been killed off by a mysterious gas released in the Twenty Days War. In a world thus doomed to extinction, it is Dr. Selwyn's good fortune to find one woman not affected by the gas. She is promptly made, despite her protests, Queen of England. Queen Stella is a bluff and hearty damsel, full of what passes for good common sense. As practical ruler of the world, she takes measures to prevent further wars, and we are left with the conclusion that she has almost certainly banished international strife from the existence of the new race for which she is to play Eve. This conclusion seems valid not so much from any of the measures taken by Stella as in virtue of the discovery of a scientist who perfected a serum which could "change the most bestial adult into a being with spiritual faculties and a desire for good." The flaw in Stella's reasoning is the assumption that there is anything radically different between the state of mind which looks on a shot in the arm as a perfectly legitimate substitute for the exercise of the will and the state of mind which uses a shot from

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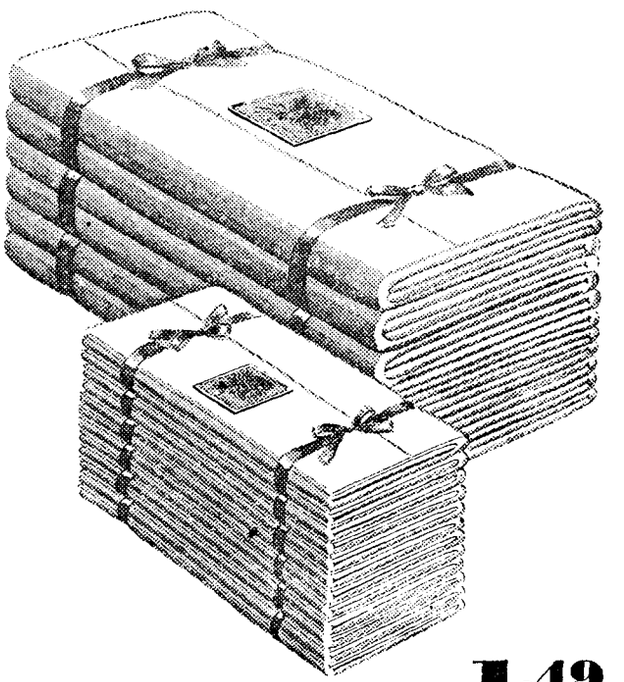

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NEXT WEEK

THE PRESENT FRONT IN GERMANY, by William Western, warns Catholics not to permit the horrors of Spain and "the leanings toward Fascism which seem to sweep the world whenever it is bewildered by the threatening advance of the Leftists in Spain and France, make us blind to the aim and acts of an equally dangerous enemy to our freedom of conscience and our work for the Christianization of society." The Nazi leaders say, and not only with words, this article shows: "The Church in Germany has either to remain what she used to be since she came to that country and that would be her death sentence, or else to assume Nazi principles and become absorbed into the State as one of the means to unify and strengthen the political force of the country." The story of Catholic persecution in Germany is appalling. . . . THE ENDANGERED PRESS, by John Gilland Brunini, treats the internal tendencies toward corruption and away from freedom within the newspaper industry. "The integration of the newspaper system," the decreasing distinction between the editorial and news columns, the unethical harassment of individuals and many of the other problems of journalism are clearly and threateningly expounded. . . . MANDATES, by Charles Willis Thompson, explodes theories embalmed in histories that declare various elections to have constituted mandates from the voters endorsing attitudes toward issues: the Ten Commandments (Cleveland over Blaine), the honest dollar (McKinley over Bryan), reform (Roosevelt over Hoover), or something else. "There is no harm in "mandate"-finding as a pleasing mental exercise; where it works harm is where the individuals whom an election has placed in power take it seriously and manage the government in accordance with what the maojrity of the "mandate"-finders agree has been the "mandate." . . . COVENTRY PATMORE: A REVALUATION, by George N. Shuster, is an extremely acute analysis focused on Patmore's definitely preferred vital facts. "Everything he wrote, thought and was had to do with his central concern which was purity." After showing what he means by the absorption of artists in particular facts and beliefs, Mr. Shuster shows what purity meant to Patmore, what it has to do with love, and what Patmore has to do with the history of literature and in what way he was a Catholic poet.

the air to blow up a whole city. Both look toward an end which their means can never supply. Like Mr. Strachey, Miss Ertz means well; but where he relies exclusively on a parody of faith, she relies exclusively on a parody of good works (scientifically produced) and she is no more convincing in her instruction than he.

Miss Eleanor Dark's "Return to Coolami" does not illustrate my text so simply as either Miss Ertz's or Mr. Strachey's book; a superior piece of craftsmanship, its approach is indirect and its subject-matter subtle. Indeed, technically the book is a praiseworthy accomplishment, using the stream-of-consciousness method with great ability. The scene is Australia and the occasion of the story an automobile trip of a family of four from a Sydney suburb to the sheep ranch of Coolami some three hundred miles away. The reader is permitted to observe the thoughts of each of the four travelers, and in so far as they do become distinct it is in each other's thoughts rather than in their own. The difficulties of Susan, the young wife, are the substance of the story, but she is so much a spoiled and wilful neurotic that the reader is hard taxed to give her problems sufficient sympathetic attention. That is where Miss Dark, for all her technical dexterity, fails in the task of providing entertainment.

Love also triumphs in "Return to Coolami": it is love between the sexes. This provides the dominant emotion for all the characters; their intellects grasp no other certainty, there is nothing more powerful to move their faiths. It is a common heresy in the modern world and the modern novel. Perhaps it is too much to ask of the novelist that he entertain us by instructing us properly; yet the *dulce* and the *utile* have been united in the past, and the more serious readers of novels are doubtless those who hope to find them together once again before the presses collapse under their endless task.

GEOFFREY STONE.

The Great "Liberal"

Lord Palmerston, by H. C. F. Bell. New York: Longmans, Green and Company. $4.50.

WHETHER history can be learned through biography is a moot question, but it would be a queer person who doubted that Professor Bell's "Palmerston" and Mr. Duff-Cooper's "Talleyrand" add enormously to our knowledge of the early nineteenth century. These books supply a good deal of information not available previously, but their primary claim is based on effective analysis of what representative and unusually intelligent men supposed the times in which they lived really were. The biographer shows both conviction and shrewdness at work. The great British "liberal" knew as well as anybody that statesmanship is the science of doing a little less than circumstances permit, but his definitions of the desirable were none the less compact and clear.

One can hardly praise too warmly the skill with which Professor Bell has written his extensive, painstaking and yet never tedious book. Awareness of right perspective enables him to reduce an enormous mass of material to the kind of history which (thank Heaven) is now gradu-

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ally taking the place of the ponderous, pseudo-philosophical treatises of some generations ago. His portrait of Palmerston is complete and fascinating. But it could not have been drawn so well if really astonishing industry had not gathered a wealth of evidence as to the innumerable pies in which a Palmerston finger had been dipped. It could, perhaps, be said in criticism that the French political situation is sketched too vaguely, leaving the reader obliged to seek elsewhere if he would understand some important parts of the argument. But for this fault—if it is one—there are a number of good excuses. There is no doubt that Professor Bell is among the several Americans who are writing history of major excellence.

Why bother about Palmerston? It is difficult not to. The mouthpiece of English nationalistic policy during years when the English were able to influence a good deal that happened in Europe, he believed that His Majesty's government was the model upon which the post-Revolutionary states on the Continent ought to be based. He continued to distrust the Jacobinism of the French, even when disguised by Napoleon III; and yet the very peasants of Russia had learned that he was a liberator. Again and again he interfered, matching the lucidity and suppleness of an essentially eighteenth-century mind against the accumulated romanticisms of European governments. Nevertheless he was far from certain that Britain had attained perfection. While detesting revolutions, he was at least tepidly a reformer. The type is so clearly marked that Professor Bell could be pardoned if he had suppressed the individual. But this he victoriously avoided doing.

So vast a multitude of problems engrossed Palmerston during his lifetime that his claim to a kind of universal diplomatic knowledge seems established. From this point of view he may, possibly, serve as an indicator of why so many things have gone awry in more recent epochs. Such a number of statesmen have been concerned with such a number of things! It is hardly surprising that their knowledge should have been limited and their achievement depressing. We need men big enough to be universalists if we are to retain any effective universality of outlook. All of which does not imply that Palmerston's brand of universality was above suspicion.

The man whose civic conscience does not impel him nowadays to read history has no civic conscience. It suffices to say that Professor Bell's is the kind of history that should be written and read.

GEORGE N. SHUSTER.

A Dividing Line

The Unfinished Universe, by T. S. Gregory. New York: Sheed and Ward. $3.00.

IT IS hard when reading "The Unfinished Universe" to see what plan the book is following and what ends it has in view besides the obviously principal one of distinguishing the organic, Christian, "unfinished" universe from the closed, mechanical, but in a sense chaotic "magical" universe. The innumerable learned references, suggestive rather than analytically conclusive descriptions and

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the sallies into every field are definitely bewildering. After being thrown with what appears almost carelessness so many chunks of food for thought rather, as it seemed, than the digested article, it is almost reluctantly that one finds in retrospect that many important propositions were presented with a vigor and fullness of meaning which do—precisely what the author probably wants them to do—stimulate.

Mr. Gregory believes that the world of mechanics and agnostics is a finished universe, and that a genuinely religious one is unfinished, but he believes that both are practically closed systems of thought and belief and must be embraced at once, in toto. "For no society which possessed the credentials could wait upon man's judgment of them, and no man could judge between two universes. Apart from the one or the other he has no standards." A sweeping survey of history proclaims the standards accepted by the two groups. It is a long series of characteristics and illustrations, quickly and often ironically perceived, very piercing and never modulated. In the course of the brilliant historical interpretation we are given insight into two complete and unified outlooks whose reciprocal exclusiveness is uncompromising.

The mechanical system is a monism shown to have been beautifully matured by the Hellenes and redeveloped since the Renaissance and Reformation. It is a monstrous defense mechanism, or mechanism of escape, which, by taking the individual outside the world so that he may judge it and himself, denies either knowledge or the material world or the autonomous individual—and when fully sophisticated it denies, apparently, the individual. Being a synonym for time or necessity, this universe has no significant history; it "is a round 'O,'" "the neuter participle of the verb 'to be.'" "Man is the complete spectator of a complete process, or a mere cog in the machine. He is either identical with reality or absolutely apart from it, in either event unrelated to it." In the unfinished universe, "man is a mediator, a priest who serves a mystery, discovering in his world a significance which he did not create, and cannot wholly assimilate. . . . Truth is not necessity, but person and society. . . . The magician brings all experience before his own judgment seat, and tests the gods by his own standards, while the priest submits his judgment to a mysterious and self-revealing deity." Historically and logically this book shows men must be crude monists or crude Catholics (in their day, Jews).

The rather special meaning of the adjective "crude" is supposed to reflect a very special quality of Mr. Gregory's writing. He is the kind of perfectly sincere and honest prosecutor whom witnesses accuse of putting words in their mouths, or giving them a meaning they deny. He would never accept the addition of "dialectical" to "materialism"; he could not remain a "reformed" Christian. And this book with intensity shows why. But it has in parts the tone of a Veblen, writing "straight." He records the virtues of the Hellene and rationalist with the odd irony Veblen used describing the qualities of the leisure class. Perhaps because of his insistence on the earthiness of reality, the Incarnation of God and his hate

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of idealism—"The one serious rival of religion is spirituality"—he renders religion in blunt terms and with a really subtle avoidance of subtlety. This makes for a strong book, perhaps; lays bare fundamentals and is prophetic, but it is a kind of violence. Saint Thomas was said to be willing to steal truth from the devil's pocket. Mr. Gregory insists on the faltering fulfilment of the City of God on earth still being the City of God, but he elsewhere favors black and white. He implies antitheses in cases where there are not absolute opposites. This is disconcerting when he pictures a "magician" in such a way that one would by no means want to be the opposite. And for consistency's sake at times he tends to paint the Christian as uncomfortably close to that opposite. Too boundless a void separates the world of the believer from that of the unbeliever. An unfinished universe implies that its bounds are undrawn, and that its light extends even where its source is not recognized.

PHILIP BURNHAM.

Not All in Harlem

Negro Musicians and Their Music, by Maud Cuney-Hare. Washington, D. C.: The Associated Publishers. $3.25.

THE AUTHOR of this book is a trained musician who has written for many musical publications and founded the Boston Musical Art Studio, in which city she died in February of this year. For more than a generation she had collected data in the field of music history and the present volume shows the result of this diligent labor. It is a scholarly piece of research containing little of theory and much of fact. At the same time it is the interesting history of the development of the artistic consciousness of the Negro race from the primitive rhythms and melodies of Africa, through folk song, jazz and musical comedy to the finished art product that takes its place with the serious music of the world.

She traces the African influence on American Negro folk songs, describing the efforts of pioneer Negro musicians to make of this material a vehicle suitable for full artistic expression. The success of these efforts is now evident in the work of such creative musicians as Samuel Coleridge-Taylor and Clarence Cameron White, and interpreters of the artistic caliber of Roland Hayes and Jules Bledsoe. With a sane and well-balanced judgment, she takes to task those who would restrict Negro music to the comparatively rude utterance of jazz, a field more successfully exploited by the white man, or to the exclusive interpretation of Negro spirituals. Nevertheless, full credit is given to the achievements of Negroes who have devoted their talents to entertainment, as well as to those artists who have felt the need for and have tried to develop universal themes which will possess the unlimited appeal of all great art. The careful annotations throughout, a good bibliography and index with appendices on African instruments and notes on the more famous Negro folk songs, will further insure the work a place among the important books on the history of music.

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A Roman Romance

The Last Romans, by Theodore Jesse-Choinski; translated and adapted by G. Barry O'Toole. Pittsburgh: Rt. Rev. Msgr. G. B. O'Toole, Duquesne University. $2.50.

BERDYAEV, Dawson and other modern thinkers have noted marked similarities between the western civilization of our day and the dying days of the Roman Empire. In order to popularize this idea Father O'Toole has adapted from the Polish this historical romance which was written forty years ago. With the help of the translator's preface and historical footnotes it gives an adequate, unwhitewashed picture of the Roman pagans and Christians who lived and fought as the fourth century was drawing to its end. But the complexities of the long and colorful narrative do not give birth to a parallel between fourth-century Roman paganism and twentieth-century materialism that is any too obvious. Roman Christendom was saved when the Emperor Theodosius went out to crush the Frankish armies after a frightful battle. The translator reminds us that "the true soldier of Christ conquers not by shedding others' blood, but by shedding his own."

What the Wind Blows

Seeds: Their Place in Life and Legend, by Vernon Quinn. New York: Frederick A. Stokes. $2.00.

MR. QUINN'S is a light and modest essay, but even so a most beguiling one. He has compiled a considerable amount of lore about what botanists term the "fruit" of plants, and has woven it into tranquil prose that consorts well with an out-of-the-way garden. Nature lore and ancient superstition are kept in balance. Marie Lawson has drawn charming pictures to accompany the text.

Landon

What It's All About, by William Allen White. New York: The Macmillan Company. $1.25.

BY ALL odds the most effective piece of Landon propaganda to have appeared. But its strength lies in the criticism of Mr. Roosevelt, not in the praise of Landon.

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